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# ***Stūpas* described in the Chinese translations of the *Vinayas*\***

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## **Prologue**

The late Prof. Kyūzō Katō 加藤九祚 (1922~2016), a renowned Japanese archaeologist, who excavated Buddhist sites in Termez, Uzbekistan, until the very last moment of his life of 96 years, used to visit me with a 1.8 litre bottle of *saka* (rice wine) in his backpack, when he came back to Japan from Uzbekistan. While drinking *sake* relaxingly with him, I heard from him of how he had spent his difficult times in Siberia as a prisoner of war and in Tokyo in the chaotic post-war period, what he was excavating in Termez and what he was translating from Russian. All these have become precious memories for me. He often asked me about descriptions of monasteries, especially *stūpas* in Buddhist texts. I used to show him related passages in the Chinese translations of the *Vinaya* texts or my German translation of the *Abhisamacārikā Dharmāḥ*, a collection of monastic regulations in the Community, which contains detailed descriptions of their everyday lives, e.g. how to build toilets, saunas and how to use them in a correct manner *etc.* I remember very well that he was greatly excited when I told him about the building of saunas and ponds for washing their feet in monasteries after alms-begging. He seemed to have identified ruins of such facilities.

Also, I continually exchange information with Prof. M. Nasim Khan, the leading Pakistani archaeologist, conducting excavations of Buddhist monasteries in the ancient Gandhāra region, each time he visits our institute on our invitation. Also to him, I translate some of the following passages from Chinese *Vinaya* texts.

This article is, thus, aimed towards offering information about the structure of *stūpas* and the monastic activities concerned with them. Already Bareau (1962) has dealt with similar material, however he has not translated the whole texts and also has misunderstood Chinese expressions in some places. The technical terms of architecture are difficult also for me and hence, there must be some misinterpretations in this article. Therefore, I wish for any reader to correct my interpretation and inform me of my mistakes. The *Vinaya* texts contain important information about everyday life in and around monasteries. It is a desideratum to collect information on such particular topics from the Chinese, Sanskrit and Tibetan versions of the *Vinaya* texts and compare them together.

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### (1) *Stūpas* described in the *Mahāsāṃghika-Vinaya*

In the chapter, dealing with miscellaneous matters, named *Ming Zasongbaqufa* 明雜誦跋渠法 (*Bhikṣu-prakīrṇaka-vinaya*<sup>1</sup>), in the Chinese translation of the *Mahāsāṃghika-Vinaya* (T. 22, no. 1425, *Mohesengzhilü* 摩訶僧祇律) translated by Buddhahadra and Faxian 法顯 between 416~418 C.E., pp. 497b18~499a12, we find extremely detailed descriptions of how to build *stūpas*, how to make offerings to them, how to maintain them *etc.*<sup>2</sup> There is a Sanskrit text, named *Stūpalakṣaṇa-kārikā-vivecana* (abbr. *Slkv*; Roth 1997; Roth et al. 34~71) of the *Mahāsāṃghika-Lokottavādins*, in which passages from the *Prakīrṇaka* of the *Vinaya* of that school are quoted. Some quotations in that text agree with the Chinese translation dealt with in this paper.

#### Rules concerning *stūpas*<sup>3</sup>:

Dwelling in Kosala (Skt. Kośala), the Buddha wandered around. At that time, a Brahmin, who was ploughing the land, having seen the Lord passing by, put his staff for (controlling) the ox down on the ground and revered the Buddha. Having seen this, the Buddha immediately smiled. The monks asked the Buddha: “For what reason did you smile? Please (let us know!) We want to listen.” The Buddha said to the monks: “This Brahmin just now revered two Lords.” The monks said to the Buddha: “Who are the two *buddhas*?” The Buddha said to the monks: “(He) revered me. (Also he revered Buddha Kāśyapa, as) under his staff, there is Buddha Kāśyapa’s *stūpa*.” The monks said to the Buddha: “We should like to see Buddha Kāśyapa’s *stūpa*.” The Buddha said to the monks: “Ask the Brahmin for clods of earth as well as the soil here!” The monks, thereupon, asked (him) for these, and the Brahmin gave them in a little while. Having received them, thereupon, the Lord immediately displayed Buddha Kāśyapa’s *stūpa* (to them), made of the seven jewels, one *yojana* in height and half a *yojana* in width. Having seen this, the Brahmin immediately said to the Buddha: “My family name is, O Lord, Kāśyapa. This (must) be a *stūpa* of ours, the Kāśyapas.”

Thereupon, the Buddha constructed a *stūpa* for Buddha Kāśyapa on that very spot. The monks said to the Buddha: “May we, O Lord, offer clay (for building the *stūpa*)?” The Buddha said: “You may offer.” Thereupon, (he) recited a verse:

Making a donation of hundreds of thousands of piculs (or loads; 擔) of genuine gold is not equal to (the offering of)

塔法者：

佛住拘薩羅國，遊行。時有婆羅門耕地，見世尊行過，持牛杖住地，禮佛。世尊見已，便發微笑。諸比丘白佛：“何因緣笑？唯願欲聞。”佛告諸比丘：“是婆羅門今禮二世尊。”諸比丘白佛言：“何等二佛？”佛告比丘：“禮我，當其杖下有迦葉佛塔。”諸比丘白佛：“願見迦葉佛塔。”佛告比丘：“汝從此婆羅門索土塊并是地。”諸比丘即便索之。時婆羅門便與之。得已，爾時，世尊即現出迦葉佛七寶塔，高一由旬，面廣半由延。婆羅門見已，即便白佛言：“世尊！我姓迦葉。是我迦葉塔。”

爾時，世尊即於彼處，作迦葉佛塔。諸比丘白佛言：“世尊！我得授泥不？”(497c) 佛言：“得授。”即時，說偈言：

“真金百千擔  
持用行布施

<sup>1</sup> Cf. Roth 1970: 333.

<sup>2</sup> Cf. Bareau 1962: 257~259.

<sup>3</sup> 塔法：The Sanskrit parallel in the summary of the *Bhikṣu-prakīrṇaka* (Roth 1970: 332) reads *stūpa-pratisamyuktam* (“Concerning *stūpas*”).

a ball of clay for building a *buddha-stūpa* with a respectful mind.

Then, the Lord, by himself, raised Buddha Kāśyapa's *stūpa* (from beneath the ground). Railings surrounded four sides of its platform. Two domes (*aṇḍa*), one on top of the other, stood (圓起二重) (upon the platform). (Atop of the domes), a square tusk-like (construction; 方牙) (*harmikā*) protruded in the four directions; canopies (槃蓋), long banners (長表) and discs (*chattra*; 輪相) were attached atop.

The Buddha said: "The method of constructing a *stūpa* should be such as this."

After the *stūpa* was completed, the Buddha, himself, paid homage to it in order to pay respects to the past *buddha* (namely Buddha Kāśyapa). The monks asked the Buddha: "May we, O Lord, pay homage?" The Buddha said: "You may", then he recited a verse:

"People's making a donation of hundreds of thousands (of pieces) of gold does not match respectfully paying homage to a *buddha-stūpa* with a single good mind."

At that time, people, having heard that the Lord had constructed a *stūpa*, came with incense and flowers in their hands and offered them to the Lord. Out of respect to the past *buddha*, the Lord accepted them immediately and offered them to the *stūpa*. Monks asked the Buddha: "May we, O Lord, make offerings?" The Buddha said: "You may", then he recited a verse:

"Making a donation of genuine gold (loaded) on hundreds of thousands of carts does not match the offering of flowers and incense to a *stūpa* with a single good mind."

At that time, multitudes of people gathered like clouds. The Buddha said to Śāriputra: "Preach the Teaching to the people!" The Buddha, then, recited a verse:

"Making a donation of genuine gold equal to hundreds of thousands of Jambudvīpas does not match the giving of a single Teaching and accordingly letting (people) practise."

At that time, there was one who had attained the Path among the assembly. The Buddha, then, recited a verse:

"Making a donation of genuine gold equal to hundreds of thousands of worlds does not match the giving of a single Teaching and accordingly see ultimate truth."

不如一團泥  
敬心治佛塔”

爾時，世尊自起迦葉佛塔。下基四方周匝欄楯，圓起二重，

方牙四出。上施槃蓋、長表、輪相。

佛言：“作塔法應如是。”

塔成已，世尊敬過去佛故，便自作禮。諸比丘白佛言：“世尊！我等得作禮不？”佛言：“得。”即說偈言：

人等百千金  
持用行布施  
不如一善心  
恭敬禮佛塔

爾時，世人聞世尊作塔，持香華來奉世尊。世尊恭敬過去佛故，即受華香，持供養塔。諸比丘白佛言：“我等得供養不？”佛言：“得。”即說偈言：

“百千車真金  
持用行布施  
不如一善心  
華香<sup>1</sup>供養塔”

爾時，大眾雲集。佛告舍利弗：“汝為諸人說法。”佛即說偈言：

“百千閻浮提  
滿中真金施  
不如一法施  
隨順令修行”

爾時，坐中有得道者。佛即說偈言：

“百千世界中  
滿中真金施  
不如一法施  
隨順見真諦”

<sup>1</sup> 華香: v.l. 香華 (hereafter this variation will be indicated by the sign “\*”).

At that time, a brahmin gained indestructible faith and, then, fed the Buddha and the Community in front of the *stūpa*.

At that time, having heard that the Lord had constructed a *stūpa* for Buddha Kāśyapa, King Prasenajit had bricks loaded on seven hundred carts and visited the Buddha. Having bowed his head at (the Buddha's) feet, he said to the Buddha: "I wish, O Lord, to enlarge this *stūpa*. May I?" The Buddha replied: "You may."

The Buddha said (further): "In the past, O great king, when Buddha Kāśyapa entered *parinirvāṇa*, there was a king, Kṛ(kin) (吉利) by name, who desired to construct a seven-jewelled *stūpa*. At that time, a certain minister said to the king: 'In a future time, there will be unlawful people who will commit a serious crime by destroying this *stūpa*. I ask the king to make (the *stūpa*) with bricks and cover it with gold and silver. If one takes away the gold and silver, the *stūpa* itself will remain untouched.' Following his advice, the king, then, made (the *stūpa*) with bricks and covered it with gold foil (J. "gold and silver"). <sup>1</sup>(The *stūpa*) was one *yojana* in height and half a *yojana* in width. Its railings were made of copper. It took seven years, seven months and seven days to complete. When it was constructed, (the king) made offerings of incense and flowers to the Community of *bhikṣus*."

King Prasenajit said to the Buddha: "That king possessed great precious treasures (thanks to) his merits. What I am going to construct is not equal to (the *stūpa* constructed by) that king." Thereupon, he (started) constructing, and it took seven months and seven days to complete it. On completion, (the king) made offerings to the Buddha and the Community of *bhikṣus*.

### Rules concerning the building of *stūpas*:

<sup>2</sup>Railings (should) surround the four sides of the platform (of a *stūpa*). Two domes (*aṇḍa*) (should) be constructed one on top of the other, (on the platform) (圓起二重). (Atop of them), a square tusk-like (construction; 方牙) (*harmikā*) (should) protrude in the four directions; canopies (槃蓋), long banners (長表) and discs (*chattra*; 輪相) (should) be attached atop.

If (a monk) says: "The Lord has already eliminated greed, anger and ignorance. Of what use is a *stūpa*?", he transgresses the

爾時，婆羅門得不壞信，即於塔前飯佛及僧。

時波斯匿王聞世尊造迦葉佛塔，即勅載七百事磚，來詣佛所。頭面禮足，白佛言：“世尊！我欲廣作此塔，爲得不？”佛言：“得。”

佛告：“大王！過去世時，迦葉佛般泥洹時，有王名吉利，欲作七寶塔。時有臣白王言：‘未來世，當有非法人出，當破此塔，得重罪。唯願王當以磚作，金銀覆(498a)上。若取金銀者，塔故在得全。’王即如臣言以磚作，金薄<sup>1</sup>覆上，高一由延，面廣半由延。銅作欄楯。經七年七月七日乃成。作成已，香華供養及比丘僧。”

波斯匿王白佛言：“彼王福德多有珍寶。我今當作不及彼王。”

即便作，經七月七日乃成。成已，供養佛比丘僧。

作塔法者：

下基四方周匝欄楯，圓起二重，方牙四出，上施槃<sup>2</sup>蓋、長表、輪相。

若言：“世尊已除貪欲、

<sup>1</sup> Cf. Slkv § 6. *Prakīrṇake hi yad viṃśatisahasrāyusiprajāyām bhagavataḥ Kāśyapasya Kṛkina rājñā stūpaḥ kṛtaḥ yojanam uccatvena yojanam pariṇāhena arddhayajana pratisareṇa krośamātrikayā vedikayā / tāmrāloharaitikāya hastacārāṇāya tam upadarśayitvōktaṃ.*

<sup>2</sup> Cf. Slkv § 7. *athāṅgana* (MS: *athāṅgaṇa*) *vedī jaṃghā puṣpagrahaṇīyaṃ. āyakā aṇḍakam kaṇṭhakaṃ kaṇṭhikā harmikā cchatrāvalī cchatram ghaṇṭā dhvajah patākā stūpagrha āgama puṣkiriṇī prākāra cōktaṃ.*

<sup>1</sup> 薄: J. 銀. <sup>2</sup> 槃: v.l. 盤.

*vinayātikrama*<sup>1</sup> and the karmic retribution from this act is serious. Above are "the rules concerning the building of *stūpas*".

瞋恚、愚癡。用是塔爲？”，得越比尼<sup>1</sup>罪，業報重故。是名塔法。

**Concerning matters of *stūpas*** (塔事; *stūpavastupratīsaṃyuktam*)<sup>2</sup>:

塔事者：

When a *saṃghārāma* (monastery) is built, one should choose (lit. “plan”) a suitable place, in advance, for a *stūpa*. A *stūpa* should not be located to the south nor west (of the monastery).<sup>3</sup> It should be located to the east, (or) should be located to the north. The area of the Community is not allowed to transgress the area of the Buddha (i.e. *stūpa*). The area of the Buddha (i.e. *stūpa*) is not allowed to transgress the area of the Community. When a *stūpa* is located near a cemetery and when dogs, which feed on leftovers, bring them and dirty the area, fences should be made. Cells of monks should be built to the west or south of (the *stūpa*). Used water of the area of the Community should not flow into the area of the Buddha (i.e. *stūpa*). Used water of the area of the Buddha (i.e. *stūpa*) is allowed to flow into the area of the Community. A *stūpa* should be built on a high place and at a vantage point. In the area of a *stūpa*, the following are not allowed: washing, dyeing, hanging robes, wearing sandals, covering one’s head, covering one’s shoulders, blowing one’s nose or spitting on the ground.

起僧伽藍時，先預<sup>2</sup>度好地，作塔處。塔不得在南，不得在西，應在東，應在北，不得僧地侵佛地。佛地不得侵僧地。若塔近死尸林，若狗食殘持來污地，應作垣牆。應在西若南作僧坊<sup>3</sup>，不得使僧地水流<sup>4</sup>入佛地，佛地水得流入僧地。塔應在高顯處作，不得在塔院中浣、染、曬衣、著革屣、覆頭、覆肩、涕唾地。

If (a monk) says: “The Lord has already eliminated greed, anger and ignorance. Of what use is a *stūpa*?”, he transgresses the *vinayātikrama* and the karmic retribution from this act is serious. This is what concerns matters of *stūpas* (塔事).”

若作是言：“世尊貪欲、瞋恚、愚癡已除。用是塔爲？”，得越比尼<sup>1</sup>罪，業報重，是名塔事。

**Concerning niches of *stūpas*** (塔龕; *stūpa-gr̥ha-pratīsaṃyuktam*)<sup>4</sup>:

塔龕者：

At that time, King Prasenajit visited the Buddha. Having bowed his head at (the Buddha’s) feet, he said to the Buddha: “We

爾時，波斯匿王往詣佛所，頭面禮足，白佛言：

<sup>1</sup> Cf. Abhis. § 3.13, n. 1. *vinayātikramam āsādayanti* : Cf. Roth 1980: 83; Nolot 1991: 384–385; MaVin 429a28~c1. 越毘尼(*vinayātikrama*)者，有十三事。阿遮與、偷蘭遮、醜偷蘭、不作、不語、突吉羅、惡聲、威儀、非威儀、惡威儀、惡邪命、惡見、心生悔毘尼。……

<sup>2</sup> 塔事：The Sanskrit parallel in the summary of the *Bhikṣu-prakīrṇaka* (Roth 1970: 332) reads *stūpavastupratīsaṃyuktam*. *Stūpa-vastu* means “site of a *stūpa*” (cf. BHSD, s.v. *vastu* “site, place” [= Skt. *vāstu*]). *Shi* 事 is a mistranslation of *vastu*. Cf. also Abhis § 18.52, n. 1.

<sup>3</sup> Cf. Slkv § 6. *sthalē pradeśe stūpaṃ kartavyaṃ kārayatā prācīraṇa* (read *prācīraṇa*) *ty evaṃ kartavyam*; § 12. *atra prakīrṇe cōktaṃ. eṣa kaścīt stūpaṃ kārayatā prācīrāntāt* (read *prācīrāntāt*) *tāvat kārayitavya*.

<sup>4</sup> Roth 1970: 332; “(Rules) concerning niches of *stūpas*”. Cf. Slkv § 8. *sagr̥ha-stūpaḥ*. For *gr̥ha*, meaning “niche”, cf. Śrk p. 75, § 139, p. 124 (picture), p. 127, § 284, p. 197, s.v.; Śpr 403, s.v.; Boner *et al.* 1972: 243.

<sup>1</sup> 比尼: v.l. 毘尼 (hereafter this variation will be indicated by the sign “\*”). <sup>2</sup> 預: v.l. 規 = FyZl 580b3. <sup>3</sup> 坊: v.l. 房. <sup>4</sup> 水流: v.l. 流水.

have, O Lord, constructed the *stūpa* for Buddha Kāśyapa. May I make niches?" The Buddha replied: "You may. In the past, after Buddha Kāśyapa had entered *parinirvāṇa*, King Kṛ(kin) constructed a *stūpa* for the Buddha, <sup>1</sup>(and) made arched-niches on the four surfaces, on which he had coloured paintings of lions, elephants and so on painted. In front (of them), railings and places, at which flowers were to be offered, were made. Inside the arched-niches, silken banners and canopies were hung."

If (a monk) says: "The Lord has already eliminated greed, anger and ignorance. How (?) would he adorn himself and get delight?", he transgresses the *vinayātikrama* and the karmic retribution (from this act) is serious. Above are "the rules concerning the arched-niches of *stūpas*."

### Rules concerning gardens of *stūpas* (塔園法; *stūpa-ārāma-pratisaṃyuktam*<sup>2</sup>):

The Buddha was dwelling in the city of Śrāvastī. At that time, King Prasenajit visited the Buddha. Having bowed his head at (the Buddha's) feet, he said to the Buddha: "May I, O Lord, construct a garden for Buddha Kāśyapa's *stūpa*?" The Buddha replied: "You may. In the past, there was a king, Kṛ(kin) (吉利) by name. After Buddha Kāśyapa had entered *parinirvāṇa*, the king constructed a *stūpa*. Around the *stūpa*, he made various gardens."

(In) the gardens of a *stūpa*, *āmra* (mango) trees, *jambu* (rose apple) trees, *panasa* (jackfruit) trees, *campa* (*Michelia champaca*) trees, *atimukta* (*Ougenia oojensis*) trees, *śīmāññā* (?; 斯摩那) trees, dragon-flower (*nāgapuṣpa*; *Mesua roxburghii*) trees, "no sorrow" (*aśoka*; *Saraca asoca*) trees (should) be planted, (so that) flowers bloom constantly (there). Flowers bloom there (i.e. in the gardens). (These flowers) should be offered to the *stūpa*. If a *dānapati* ("donor") says: "Flowers there, O venerable ones, (should) be offered to the Buddha, (while) the fruits (should) be given to the Community", one should do as he says.

If there are many flowers, it is allowed to give them to garland-makers, saying: "Make garlands using these flowers and give them to us! Give us this much (amount of) money in exchange for the remaining (flowers)!" If they receive money, they may, by

“世尊！我等爲迦葉佛作塔，得作龕不？”<sup>1</sup> 佛言：“得。過去世時，迦葉佛般泥洹後，吉利王爲佛起塔，四面作龕，上作師子、象、種種彩<sup>2</sup>畫，前作欄楯、安置花處。龕內懸繪幡蓋。”

若人言：“世尊貪欲、瞋恚、愚癡已除，但自莊嚴而受樂？”者，得越比尼\*罪，業報重。是名塔龕法。

塔園法<sup>3</sup>者：

佛住舍衛城，爾時，波斯匿王往至佛所，頭面禮足，白佛言：“世尊！我得爲迦葉佛塔作園不？”佛言：“得作。過去世時，有王名吉利。迦葉佛般<sup>4</sup>泥洹後，王爲起塔。塔四面，造種種園林。”

(498b)塔園林者，種菴婆羅樹、閻浮樹、頗那娑樹、瞻婆樹、阿提目多樹、斯摩那樹、龍華樹、無憂樹，一切時華。是中出華，應供養塔。若檀越言<sup>5</sup>：“尊者！是中華供養佛，果與僧<sup>6</sup>。”應從檀越語。

若花多者，得與華鬘家，語言：“爾許華作鬘與我。餘者與我爾許直。”若得直，得用然燈，買香，

<sup>1</sup> Cf. Slkv § 8. *sagrastūpaḥ stambhaś catasraḥ pariṣaṇṇāḥ stambha sopāna lokapālā sthā sacandra-sitāmbaraḥ patākā makaradhvajādayaḥ cōktāḥ*.

<sup>2</sup> Roth 1970: 332. *stūpa-rāma-p°* (a scribal error); "(Rules) concerning gardens of *stūpas*".

<sup>1</sup> 我等爲迦葉佛作塔，得作龕不？: v.l. 我得爲迦葉佛作塔龕不？ <sup>2</sup> 彩: v.l. 綵. <sup>3</sup> 法: v.l. -. <sup>4</sup> 般: v.l. -.

<sup>5</sup> 若檀越言: FyZl reads 若樹檀越自種，檀越言 (580b9; "If the trees were planted by a donor and that donor says") instead. <sup>6</sup> 果與僧: FyZl reads 果與僧食 (580b10; "give fruits to the Community to eat") instead.

using this (money), burn lamps, buy incense to offer to the Buddha and maintain the *stūpa*. If there is surplus of money, they may place it in a perpetual endowment (*akṣayanivī*, 無盡物)<sup>1</sup> of the Buddha. If (a monk) says: “The Lord is free from debauchery (婬), anger and ignorance. Of what use are the gardens of flowers and fruits?”, he transgresses *vinayātikrama* and the karmic retribution (from this act) is serious. These are the “rules concerning gardens of a *stūpa*”.

**Rules concerning ponds (attached) to a *stūpa*** (塔池法; *stūpa-puṣkiriṇī-pratisaṃyuktam*<sup>2</sup>):

The Buddha was dwelling in the city of Śrāvastī. ... The Buddha said: “In the past, O great king, after Buddha Kāśyapa had entered *parinirvāṇa*, King Kṛ(kin) constructed ponds in four directions of Buddha Kāśyapa’s *stūpa* and planted *utpalas* (blue lotuses), *padmas* (red and white lotuses), *kumudas* (white lotuses), *punḍarīkas* (white lotuses) and many varieties of (aquatic plants with) flowers. The king, at present, (i.e. you) can also construct ponds (around the *stūpa*).”

Rules concerning ponds (attached to *stūpas*) are as follows: Ponds in the four directions of a *stūpa* are permitted to be constructed. Varieties of (aquatic plants with) flowers are to be planted in the ponds, and (the flowers should) be offered to the Buddha *stūpa*. Surplus (of flowers) may be given to garland-makers. If (the money from the garland-makers) is not used up, it may be placed in a perpetual endowment (無盡物).

The following are not allowed: washing clothes, washing hands and faces, washing *pātras* (bowls). At an outflow, one may use (water) as one likes, it is no offence.

Above are “rules concerning ponds (attached) to *stūpas*”.

**Concerning *stūpas* and *caityas*** (塔枝提; *cetiya-pratisaṃyuktam*<sup>3</sup>):

The Buddha was dwelling in the city of Śrāvastī. ... The Buddha said: “You may, O great king, construct *caityas*. In the past, after Buddha Kāśyapa had entered *parinirvāṇa*, King Kṛ(kin) constructed jewelled *caityas* (寶枝提) in the four directions of Buddha Kāśyapa’s *stūpa* and made reliefs, engravings and varieties

以供養佛，得治塔。若直多者，得置著佛無盡物中。若人言：“佛無婬、怒、癡。用是華果園爲？”，得越比尼\*罪，果<sup>1</sup>報重。是名塔園法。

塔<sup>2</sup>池法者：

佛住舍衛城，乃至佛告：“大王！過去，迦葉佛泥洹後，吉利王爲迦葉佛塔，四面作池，種優鉢羅華<sup>3</sup>、波頭摩華<sup>4</sup>、拘物頭、分陀利、種種雜華。今王亦得作池。”

池法者：

得在塔四面作池。池中<種>種種<sup>5</sup>雜華，供養佛塔。餘得與華鬘家。若不盡，得置無盡物中。不得浣衣、澡<sup>6</sup>洗手面，洗鉢。下頭流出處，得隨意用，無罪。

是名塔<sup>7</sup>池法。

塔、枝提<sup>8</sup>者：

佛住舍衛城，乃至佛語：“大王！得作枝提。過去，迦葉佛般泥洹後，吉利王爲迦葉佛塔，四面起寶枝提，彫文刻鏤，種

<sup>1</sup> Cf. Schopen 2004, 45~90, esp. 52~56.

<sup>2</sup> Roth 1970: 332; “Rules concerning ponds (attached) to a *stūpa*”.

<sup>3</sup> Roth 1970: 332; “Concerning *cetiya*(= *caitya*)s”.

<sup>1</sup> 果: v.l. 業. <sup>2</sup> 塔: v.l. -. <sup>3</sup> 華: v.l. -. <sup>4</sup> 華: v.l. -. <sup>5</sup> 種: v.l. -. <sup>6</sup> 澡: v.l. 浴. <sup>7</sup> 塔: v.l. -. <sup>8</sup> 枝提: v.l. 支提 (hereafter this variation will be indicated by the sign “\*”) = ZyFl 580b16.

of coloured paintings (on their surface).<sup>1</sup> The king, at present, (i.e. you) can also construct *caityas*.”

One, which contains *śarīras* (relics), is called a *stūpa*; one, which does not have *śarīras* in it, is called a *caitya*. Those, which are (constructed) at the birthplace of the Buddha, the place of his enlightenment, the place where he rolled the Dharma-wheel, the place of his *parinirvāṇa*, the Bodhisatva-image(s?)<sup>2</sup> the cave(s?) of *pratyekabuddha*(s?), the footprints of the Buddha, (are called *caityas*). At these *caityas*, one may place flower canopies and items for worshipping (meant) for the Buddha.

If (a monk) says: “The Lord has already eliminated greed, anger and ignorance. Of what use is worshipping (him) by means of fine buildings (精舍)?”, he transgresses the *vinayātikrama* and the karmic retribution from this act is serious. This is what concerns *stūpas* and *caityas*.

### Concerning items for worshipping (*caityas*) (供養具; *cetiya-lāṅkāra-pratisaṃyukta*)<sup>3</sup>:

The Buddha was dwelling in the city of Śrāvastī. ... The monks said to the Buddha: “May one, O Lord, worship *caityas* by means of items for worshipping *stūpas*?” The Buddha said: “One may.”

On the occasions of the Buddha’s birthday, the day of his enlightenment, the day of his rolling of the Dharma-wheel, and the day of the quinquennial big-gathering<sup>4</sup>, one may worship (*caityas*) by means (of the items). (Items) of high and middle grades are to be used for worshipping the Buddha-*stūpas*, (while) those of a lower grade are to be used for worshipping *caityas*.

If a (monk) says: “The Buddha has already eliminated debauchery (婬), anger and ignorance. Of what use is worshipping (him) by means of banners and canopies?”, he transgresses the *vinayātikrama* and the karmic retribution from this act is serious. Above are the “rules concerning *caityas*”.

### Concerning worshipping (*stūpas*) by means of dancing and

種彩畫。今王亦得作枝提。”

有舍利者名塔；無舍利者名枝提。如佛生處、得道處、轉法輪處、般<sup>1</sup>泥洹處、菩薩像、辟支佛窟、佛腳跡。此諸枝提得安佛華蓋供養具。

若有言：“佛貪欲<sup>2</sup>、瞋恚、愚癡已斷。用是精舍供養爲？”，得越比尼\*罪，業報重。是名塔、枝提。

供養具者：

佛住舍衛城，乃至諸比丘白佛言：“世尊！得持塔供養具供養枝提不？”

佛言：“得。”若佛生日、得道日、轉法輪日、五年大會日，當此時，得持供養。中上者供養佛塔，下者供養(498c)枝提\*。

若有言：“佛婬、怒、癡已盡。用是幡蓋供養爲？”得<sup>3</sup>越比尼\*罪，業報重。是名枝提\*法。

伎樂供養者：

<sup>1</sup> Cf. Slkv § 15. *yataḥ prakīrṇake uktam* / “*caturdikṣu āyakāḥ kartavyāḥ* / *ayam eṣu buddhavigrahāḥ sthāpayitavyā* / *puṣpagrahaṇī kartavyē*”*ti* / *tatrāyakaśabdena pratipālakam ucyate* / *puṣpagrahaṇīśabdena na ca vedikābāhyata samantato vāpya paṃktyākāreṇa nānāsaṃsthānagrhadvāramātre pūrvajātakapratimāṇām racanēti* //

<sup>2</sup> Cf. Slkv § 24. *na kevalam bodhisatvānām pratimā kumbhena kāryā kāmcanēti buddhapratimā api*.

<sup>3</sup> Roth 1970: 332; “Concerning adornments of *cetiya*(= *caitya*)s”.

<sup>4</sup> 五年大會：= BHS *pañcavarṣika-maha* (“the festival-gathering of the Buddhist order every five years” [BHSD, s.v. *pañcavarṣika*]).

<sup>1</sup> 般: v.l. -. <sup>2</sup> 欲: v.l. 婬. <sup>3</sup> 得: v.l. -.

**music** (伎樂供養; *naṭa-nartaka-pratisaṃyuktam*<sup>1</sup>):

The Buddha was dwelling in the city of Śrāvastī. At that time, King Prasenajit visited the Buddha. Having bowed his head at (the Buddha's) feet, he withdrew to one side and said to the Buddha: "May I, O Lord, worship a Buddha-*stūpa* by means of dancing and music?" The Buddha replied: "You may. After Buddha Kāśyapa had entered *parinirvāṇa*, King Kṛ(kin) worshipped the Buddha-*stūpa* by means of all (sorts of) songs, dances and music. The king, at present, (i.e. you) also may do so."

The Buddha said: "No matter even when the "Thus Come One" (Tathāgata) is alive in the world or after his entering *parinirvāṇa*, one may offer any kind of flowers, incense, dancing and music, various clothes, food and drink (to *stūpas*), because (this deed) brings benefit to this world and makes all sentient beings obtain happiness for a long time."

If somebody says: "The Lord is free from debauchery (婬), anger and ignorance. Of what use is worshipping (him) by means of such dancing and music?", he transgresses the *vinayātikrama* and the karmic retribution from this act is serious. Above are the "rules concerning dancing and music (as a method of worshipping *stūpas*)".

**Concerning tidying up items for worship** (收供養具; *sāharaṇā-pratisaṃyuktam*<sup>2</sup>):

The Buddha was dwelling in the city of Śrāvastī. At that time, the monks said to the Buddha: "May we, O Lord, tidy up items for worship at *caityas*?" The Buddha replied: "You may."

Tidying up (should be carried out) as follows. On the occasions of the Buddha's birthday, the day of his enlightenment, the day of his rolling of the Dharma-wheel, and the day of the quinquennial big-gathering, (monks) worship at *caityas* by displaying many banners and canopies.

When suddenly the wind blows (or/and) it rains, all the monks should tidy up (those items) together. One should not say: "I am an elder monk (*sthavira*), ..."; "I am an *āraṇyaka* (wilderness monk), ..."; "I am an alms-begging (monk), ..."; "I am (a monk) who wears a garment made of rags taken from a rubbish-heap (*pāṃsukūlika*), ..."; "I am a monk of great virtue (*bhadanta*), (while) you live relying on this business. You should alone tidy

佛住舍衛城，時波斯匿王往詣佛所，頭面禮足，却住一面，而<sup>1</sup>白佛言：“世尊！得持伎樂供養佛<sup>2</sup>塔不？”佛言：“得。迦葉佛般泥洹後，吉利王以一切歌舞伎樂供養佛塔。今王亦得。”

佛言：“若如來在世，若泥洹後，一切華、香\*、伎樂、種種衣服、飲食，盡得供養。爲饒益世間，令一切衆生長夜得安樂故。”

若有人言：“世尊無婬、怒、癡。用此伎樂供養爲？”，得越比尼\*罪，業報重。是名伎樂法。

收供養具者：

佛住舍衛城。爾時，諸比丘白佛言：“世尊！我等得收枝提供養具不？”佛言：“得。”

收者：若佛生日、得道日、轉法輪日、五年大會日，多(←名)<sup>3</sup>出幡蓋供養枝提。

若卒風雨，一切衆僧應共收。不得言：“我是上座”；“我是阿練若”，“我是乞食”，“我是糞掃衣”，“我是大德。汝等依是活者，自應收。”

<sup>1</sup> Roth 1970: 332; “Concerning dance performers and dancers”.

<sup>2</sup> Roth 1970: 332; “Concerning bringing together (or collecting, carrying away)”

<sup>3</sup> 而: v.l. -. <sup>2</sup> 佛: v.l. 迦葉佛. <sup>3</sup> 多(←名): Taishō Edition reads 名 instead of 多 (a misprint).

them up.”

When suddenly the wind blows (or/and) it rains, all (members of the Community) should tidy up (those items) together. (In such cases, those items) should be put in the closest cells. It is not allowed to say: “Put them in another place which lies ahead”, with the intention of protecting one’s own cell.

If (items) get wet, they should be dried out in the sun. If (items) are soiled with dust and dirt, one should shake off (the dust and dirt) and fold (the items) up. If somebody says: “I am an elder monk, ...”; “I am an *āraṇyaka*, ...”; “I am an alms-begging (monk), ...”; “I am (a monk) who wears a garment made of rags taken from a rubbish-heap, ...”; “I am a monk of great virtue”, he transgresses the *vinayātikrama* and the karmic retribution from this act is serious. Above are the "rules concerning tidying up the items for worship (at *caityas*)".

### Concerning misfortune (難; *āpadā-pratisamyuktam*<sup>1</sup>):

The Buddha was dwelling in the city of Śrāvastī. At that time, Venerable Upāli visited the Buddha. Having bowed his head at (the Buddha’s) feet, he said to the Buddha: “What should be done, O Lord, if a misfortune occurs to the property of the *stūpa* (塔物) or to the property of the Community (僧物)?” The Buddha replied: “If the outside bandits are weak, (the Community) should ask the king for protection (無畏, lit. “fearlessness”; Skt. *abhaya*). If the king says: ‘Stay there, O venerable ones! Don’t be afraid! If after my (death), the state cannot stand firm, do as you like!’ At that time, (the monks) should measure the king’s strength. If the bandits are strong, (the monks) should secretly send a messenger to the leader of the bandits to ask for protection.

If the king says: ‘I, myself, am scared now, how can (you) receive protection (from me)? You, venerable ones, should ask the bandits for protection!’, (then the monks) should leave there.

If the bandits are heretical and do not believe in the Buddhist Teaching, (and hence, monks) cannot take refuge in them, (then the monks) should not leave any property (in the monastery) and leave right away. (Instead the monks) should ask trustworthy people to keep the property, belonging to the Buddha (佛物) and the

若風雨卒來，應共收。隨近房應<sup>1</sup>安。不得護房言：“著先處！”

若<sup>2</sup>濕者，應曬。塵土盆者，應抖擻疊舉。若言：“我是上座”；“我是阿練若”；“我是乞食”；“我是<sup>3</sup>糞掃衣”；“我是大德”者，得越比尼\*罪。是名收供養具法<sup>4</sup>。

難者：

佛住舍衛城。時尊者優波離往詣佛所，頭面禮足，白佛言：“世尊！若塔物、僧物難起者<sup>5</sup>，當云何？”佛言：“若外賊弱者，應從王求無畏。王若言：‘尊者！但住。莫畏。若我後事不立者，隨意。’爾時，應量王力強弱。賊<sup>6</sup>強者<sup>7</sup>，應密遣信往賊主所，求索無畏。

王若言：‘我今自恐不立，何得無畏？尊者自可從賊索救護！’者，應去<sup>8</sup>。若<sup>9</sup>(499a)賊是邪見不信佛法者<sup>10</sup>，不可歸趣者，不得<sup>11</sup>便捨物去，應使可

<sup>1</sup> Roth 1970: 332; “Concerning misfortune”.

<sup>1</sup> 應: v.l. -. <sup>2</sup> 若: v.l. -. <sup>3</sup> 我是: v.l. -. <sup>4</sup> 法: J etc. -. <sup>5</sup> 者: v.l. -. <sup>6</sup> 賊: v.l. -. <sup>7</sup> 者: v.l. 者便住。弱者。  
<sup>8</sup> 去: v.l. 看賊。 <sup>9</sup> 若: v.l. -. <sup>10</sup> 者: v.l. -. <sup>11</sup> 得: v.l. 可。

property of the Community.<sup>1</sup>

(The monks) should watch and observe the bandits so as not to let them come all of a sudden. If the bandits do come suddenly and (the monks) cannot hide (the property), (then) the property, belonging to the Buddha, should be used to adorn Buddha-images. Seats and mats belonging to the Community should be spread, various food and drink should be laid out, and (the monks should) let the bandits look at the features (of the Buddha-images and adornments?). A young monk should be made to stay in a hidden place and watch the bandits' arrival. If the bandits, having seen the items for worship, become compassionate and ask as follows: 'Are there monks? Don't be afraid, you can come out!', then the young monk should observe (them, whether they speak the truth or not).

If the bandits come suddenly and (monks) cannot hide the property, (then the monks) should say: 'All conditioned phenomena (行; Skt. *saṃskāra*) are impermanent.' Having said this, (they should) abandon it and leave." Above are the "rules concerning misfortune".

<sup>2</sup>"Rules concerning *stūpas*" and "Matters of *stūpas*"  
 "Niches of *stūpas*" and "Gardens of *stūpas*"  
 "Ponds (attached) to a *stūpa*" and "*Caityas*"  
 "Dancing and music", "Items for worshipping"  
 "Tidying up incense and flowers" (and) "Misfortune"

The fourteenth *varga* (chapter) ends.

信人藏佛物、僧物。

當先探候看賊，不可令奄爾卒至。若賊來急，不得藏者，佛物應莊嚴佛像，僧坐具應敷，安置種種飲食，令賊見相。當使年少比丘在屏處伺看賊至。賊<sup>1</sup>見供養具，若起慈心，作是問：‘有比丘不？莫畏！可來出！’，爾時，年少比丘應看。

若賊卒至，不得藏物者，應言：‘一切行無常。’作是言<sup>2</sup>已，捨去。”是名難法<sup>3</sup>。

塔法并塔事  
 塔龕及塔園  
 塔池及枝提  
 伎樂供養具  
 收檢香花難

十四跋渠竟

## (2) (Mini-)stūpas and Bodhisatva figures in the *Mahāsāṃghika-Vinaya*

In the *Mahāsāṃghika-Vinaya* (T. 22, no. 1425, *Mohesengzhiliu* 摩訶僧祇律), 312b15~18, we find important information concerning (mini-)stūpas and Bodhisatva figures made of gold and/or silver.

<sup>1</sup> According to the *Sifenlü Shanfan Buque Xingshi chao* 四分律刪繁補闕行事鈔 (T. 40, no. 1804), composed by Daoxuan 道宣 in 626–630, there are four kinds of properties which belong to the Buddha. (1) Those, which the Buddha used, are not allowed to be used for any other purpose. For example, buildings, garments, beds, carpets *etc.*, which were used by the Buddha, should be placed in the *stūpas* and should not be used for any other purpose. (2) Those, which were donated to the Buddha and now belong to the *stūpas* *etc.*, such as money, fields, domestic animals *etc.* (3) Those, which are used to worship the Buddha, such as flowers, incense, banners, lamps and other items for worshipping. (4) Those, which were given to the Buddha, such as medicine and food. (T. 40, 57b7~28). Cf. also the *Fanwangjing Pusa jieben shu* 梵網經菩薩戒本疏, composed by Fazang 法藏 by 699 C.E., T. 40, no. 1813, 615b08~c18.

<sup>2</sup> The corresponding Sanskrit list of chapter names is found in Roth 1970: 332: *uddānaṃ / stūpapratīsaṃyuktam / stūpavastupratīsaṃyuktam / stūpagrhapratīsaṃyuktam / stūparāmapratīsaṃyuktam / stūpapuṣkiriṇīpratīsaṃyuktam / cetiyapratīsaṃyuktam / cetiyālāṅkārapratīsaṃyuktam / naṭanartakapratīsaṃyuktam / sāharaṇāpratīsaṃyuktam / āpadāpratīsaṃyuktam // caturdaśamo vargaḥ //*

<sup>1</sup> 賊: J *etc.* 時. <sup>2</sup> 言: v.l. 語. <sup>3</sup> 法: J. 去 (error).

When people worship (a *stūpa*) on the occasions of the eighth day of the fourth month (i.e. Buddha's birthday) and the great assembly, monks are not allowed to touch with their hands a (mini-?)*stūpa* made of gold and/or silver, a figure of the Bodhisatva, banners, streamers and canopies and (other) items used for worshipping, all which are coated with gold or silver. They should make *jingrens* (淨人 *kalpiya-kāraka*) touch them.

若四月八日及大會供養時，金銀塔、菩薩像及幢幡蓋供養具，一切有金銀塗者，比丘不得自手捉，使淨人捉。<sup>1</sup>

### (3) *Stūpas* described in the *Dharmaguptaka-Vinaya*:

In the Chinese translation of the *Vinaya* of the Dharmaguptakas (*Sifenlü* 四分律, trans. Buddhayaśas and Zhu Fonian 竺佛念 in 412 C.E.; T. 22, no.1428), 956c1~957a19, we find detailed descriptions of *stūpas*.

At that time, after Śāriputra and Maudgalyāyana had entered *parinirvāṇa*, a certain *dānapati* ("donor") said as follows: "If the Lord allows us to construct *stūpas* for them, we shall construct them." The monks told the Buddha (about this). The Buddha said: "I allow them to be constructed."

時舍利弗、目連般涅槃已，有檀越，作如是言：「若世尊聽我等為其起塔者，我當作。」諸比丘白佛。佛言：「聽作。」

They did not know how to construct (the *stūpas*). The Buddha said: "One (should) construct them in a square shape, round or in an octagonal shape."

彼不知云何作。佛言：「四方作，若圓，若八角作。」

(They) did not know with what material to construct (the *stūpas*). (They) told the Buddha. The Buddha said: "One may construct (a *stūpa*) with stones, bricks or wood. Having constructed it, it should be plastered." (They) did not know with what material to plaster them. The Buddha said: "One may use black plaster, plaster (mixed with) rice husks (?), plaster (mixed with) cow dung, white plaster, lime, or white clay."

不知以何物作，白佛。佛言：「聽以石、塹若木作。作<sup>1</sup>已，應泥。」不知用何等泥。佛言：「聽用黑泥、若藁泥，若牛屎泥，若用白泥，若用石灰，若白墀<sup>2</sup>土。」

They wanted to construct platforms (for the *stūpas*). The Buddha said: "One may construct them."

彼欲作塔基。佛言：「聽作。」

They wanted to offer incense and flowers. The Buddha said: "Railings are allowed to be made on the four sides of (the platform of a *stūpa*) and incense and flowers (should) be placed on them."

彼欲華香供養。佛言：「聽四邊作欄楯，安華香著上。」

They wanted to hang banners and canopies. The Buddha said: "I allow (them) to hang banners and canopies."

彼欲上幡蓋。佛言：「聽安懸幡蓋物。」

They climbed a *stūpa*. A guard deity of the *stūpa* became angry. The Buddha said: "One should not climb it. If one needs to

彼上塔上，護塔神瞋。佛言：「不應上。若須上

<sup>1</sup> This sentence is quoted in the *Sifenlü Shanfan Buque Xingshi chao* 四分律刪繁補闕行事鈔 (T. 40, no. 1804), composed by Daoxuan 道宣 in 626~630 C.E.; however, the reading is different: 88b29~c2. 若四月八日及大會供養時，浴像金銀塔及菩薩像。供養具有金銀塗者，使淨人捉。

<sup>1</sup> 作: = v.l.; Kr, J. -. <sup>2</sup> 墀: v.l. 墀.

climb to take something there, it is allowed.”

They climbed a railing. A guard deity of the *stūpa* became angry. The Buddha said: “One should not climb it. If one needs to climb to take something there, it is allowed.”

They climbed up on the wooden pegs and tusk-like pegs. The Buddha said: “One should not do so. If one needs to climb to take something there or hang something on them, it is allowed.”

They climbed up on the image (像) and installed a canopy as an offering. The Buddha said: “One should not do so. One should use another method, (e.g. one should) climb up, by means of a stepladder to install the canopy.

The *stūpas* had no cover. Flowers, incense, lamps, (lamp-)oil, banners, canopies, dancing and musical (instruments) and (other) items for worship were soaked with rain, blown by the wind, exposed to the sun, soiled with dust and dirt, and stained by the excrement of crows and birds. The Buddha said: “One may construct various sorts of roofs and cover everything. (Materials) necessary for making the roofs should be given(?). If the ground is dusty, one should plaster it by means of black plaster, plaster (mixed with) cow dung. If (the ground) needs to be white, it should be plastered with lime or with white clay.”

They needed a tub in order to wash their feet. (The Buddha said:) “It should be given.”

It was necessary to pave a path with stones. The Buddha said: “I allow it to be constructed.”

They needed a mat. (The Buddha said:) “I allow it to be given to them.”

At that time, as there was neither wall nor fence (around a *stūpa*), cows and horses entered without hindrance. The Buddha said: “I allow a wall to be built. If a gate is necessary, I allow it as well.”

At that time, the *dānapatis* (i.e. donors) of Śāriputra and Maudgalyāyana thought as follows: “When the two were alive, we used to make offerings of food and drink to them. Now they have entered *parinirvāṇa*. If the Lord allows us to make offerings of very fine food and drink to the *stūpas*, we shall send (them).” The monks told the Buddha. The Buddha said: “I allow (them) to make offerings.” They did not know on what sorts of receptacles they should place food. The Buddha said: “I allow (them) to use golden or silver *pātras* (bowls), jewelled receptacles or receptacles, inlaid

有所取，聽上。”

彼上欄上，護塔神瞋。佛言：“不應上。若須上有所取，聽上。”

彼上杙上、龍牙杙上。佛言：“不應爾。若須上有所取與，聽上。”

彼上像上，安蓋供養。佛言：“不應爾。應作餘方便，蹬上安蓋。”

彼塔露地，華、香、燈油、幡蓋、妓<sup>1</sup>樂供養具，雨漬、風飄、日曝<sup>2</sup>、塵土坌及烏鳥不淨污。佛言：“聽作種種屋，覆一切。作屋所須應與。若地有塵，應泥。若黑泥、牛屎泥，若須白<sup>3</sup>，以石灰泥，白墀<sup>4</sup>土<sup>5</sup>泥。”

彼須洗足器，“應與。”

須石作道行，佛言：“聽作。”

彼須地敷。“聽與。”

時無外牆障，牛馬入無限。佛言：“聽作牆。若須門，聽作。”

時舍利弗、目連檀越作如是念：“彼二人存在時，我常供養飲食。今已涅槃，若世尊聽我等<sup>6</sup>上美飲食供養塔者，我當送。”諸比丘白佛。佛言：“聽供養。”不知用何器盛食。佛言：“聽用金銀鉢、寶器、雜寶器。”不知云

<sup>1</sup> 妓: v.l. 伎. <sup>2</sup> 曝: v.l. 暴. <sup>3</sup> 白: v.l. -. <sup>4</sup> 墀: v.l. 墀. <sup>5</sup> 土: v.l. -. <sup>6</sup> 等: v.ll. 等送; 送.

with sundry jewels.” They did not know how to bring them (to the *stūpas*). The Buddha said: “I allow (them) to be carried by elephants, horses or carts; to be carried by litters, on heads or shoulders.”

At that time, the monks worshipped (*stūpas*) by dancing (作伎; *or* “performing music”) or blowing (conch) shells by themselves. The Buddha said: “One should not do so.”

They (i.e. monks) were so fearful and cautious that they did not dare to let lay people worship (*stūpas*) by dancing (*or* “performing music”). The Buddha said: “I allow it.”

They did not know who should consume the food and drink, which they had offered to the *stūpas*. The Buddha said: “Monks, *śrāmaṇeras*, *upāsakas* or (the monk), who manages (and supervises) construction (i.e. *navakarmika*<sup>1</sup>), should consume them.”

At that time, the *dānapatis* of Śāriputra and Maudgalyāyana thought as follows: “If the Buddha would allow us to worship the *stūpas* by decorating them, we shall do it.” The Buddha said: “I allow it.”

They needed flowers, incense, hanging ornaments, dancing and music, banners and streamers, lamps and (lamp-)oil and carts with elevations on them (? 高臺車<sup>2</sup>).” The Buddha said: “I allow them to be made.”

They wished to make statues. The Buddha said: “I allow them to be made.”

They did not know how to place the *śarīras* (i.e. relics). (The Buddha said:) “They should be placed in a golden *stūpa*, silver *stūpa*, jewelled *stūpa*, or in a *stūpa*, (inlaid) with sundry jewels; they should be wrapped in silk (or) cotton cloth, should be wrapped in *\*patsijaṃlamba* (?; 鉢肆酰嵐婆<sup>3</sup>) cloth, or *\*d(h)ud(h)ula* (?; 頭頭羅<sup>4</sup>) cloth.”

Moreover, (they) did not know how to bring (the *śarīras* to the *stūpas*). The Buddha said: “I allow (them) to be carried by elephants, horses, carts, handcarts or palanquins; to be carried on shoulders or heads. If (the *śarīras*) are likely to topple over, one should hold them up.”

They (i.e. the monks) worshipped (the *stūpas*) by dancing (作伎; *or* “performing music”) by themselves. The Buddha said: “One should not do so.”

何持往<sup>1</sup>。佛言：“聽象、馬、車乘載，若舁<sup>2</sup>、若頭戴，若肩擔。”

時諸比丘自作伎，若吹(957a)貝供養。佛言：“不應爾。”

彼畏慎，不敢令白衣作伎供養。佛言：“聽。”

彼不知供養塔飲食誰當應食。佛言：“比丘，若沙彌，若優婆塞，若經營作者應食。”

時舍利弗目連檀越作是念：“佛聽我等莊嚴供養塔者，我當作。”佛言：“聽<sup>3</sup>。”

彼須華、香、瓔珞、伎樂、幢幡、燈油、高臺車。佛言：“聽作。”

彼欲作形像。佛言：“聽作。”

彼不知云何安舍利。 “應安金塔中，若銀塔，若寶塔，若雜寶塔，若以繒綿裹，若以鉢肆酰嵐婆衣，若以頭頭羅衣裹。”

復不知云何持行。佛言：“聽象、馬、車乘、輦輦馱載，若肩上、頭上擔戴<sup>4</sup>。若欲傾倒，應扶持。”

彼自作伎供養。佛言：“不應爾。”

<sup>1</sup> For this word, cf. Silk 2008: 75ff.

<sup>2</sup> 高臺車: The precise meaning of the word is not clear.

<sup>3</sup> 鉢肆酰嵐婆: MC. pwât si- djam lām bwā.

<sup>4</sup> 頭頭羅: MC. dāu dāu lā.

<sup>1</sup> 往: v.l. 行. <sup>2</sup> 舁: v.l. 輦. <sup>3</sup> 聽: v.l. 聽作. <sup>4</sup> 戴: v.l. 載.

They were so fearful and cautious that did not dare to let lay people worship (the *stūpas*) by dancing (or “performing music”). The Buddha said: “I allow it.”

彼畏慎不敢令白衣作伎供養。佛言：“聽。”

They wanted to wipe the *stūpas* of the disciples (i.e. Śāriputra and Maudgalyāyana). The Buddha said: “One should wipe (them) with the leaves of *tāla* (i.e. palm) trees, the leaves of *mālu* trees (i.e. creepers), or peacocks’ tails (feathers).”

彼欲拂拭聲聞塔。佛言：“應以多羅樹葉、摩樓樹葉、若孔雀尾拂拭。”

They had a great many flowers. (The Buddha said:) “I allow them to be placed on the platform of the *stūpa*, on the railings, on the tusk-like pegs or in the niches (嚮; lit “a window”), or to string them up (i.e. flowers) on a rope and hang them under (前; lit. “in front of”) the eaves (of the *stūpa*).”

彼大有華。“聽著塔基上，若欄上，若龍牙杙上，若嚮中，若繩貫懸著屋簷前。”

“If there is a great deal of incensed plaster, (I) allow it to be made into a figure of the hand, an image of a (Dharma-)wheel, a figure of Maheśvara, a figure of creepers, a figure of grapevines, or a figure of lotuses. If there is still some left over, one should plaster the ground.”

“若有多香泥，聽作手像、輪像、魔<sup>1</sup>醯陀羅像，若作藤<sup>2</sup>像，若<sup>3</sup>作葡萄<sup>4</sup>蔓像，若作蓮華像。若故有餘，應泥地。”

#### (4) *Stūpas* described in the Mahīśāsakas’ *Vinaya*:

In the Chinese translation of the *Vinaya* of the Mahīśāsakas (the *Mishasaibu hexi wufenlü* 彌沙塞部和醯五分律, trans. Buddhajīva, Zhu Daosheng 竺道生 *et al.* in 424 C.E.; T. 22, no.1421), 172c23~173a18, we find the following descriptions of *stūpas*.

The Buddha said to Ānanda: “After the Buddha Kāśyapa had entered *parinirvāṇa*, that king built a *stūpa* for the Buddha, made of gold and silver, half a *yojana* wide and one *yojana* high. (It was built) by piling gold and silver bricks alternatively. It exists still now under the ground. The Buddha, then, brought up the *stūpa* and showed it to the fourfold assembly (of monks, nuns, male lay followers and female lay followers). (It contained) the *śarīra* (relics) of the whole body of Buddha Kāśyapa, retained in its original form. In this connection, the Buddha picked up a ball of clay and recited the following verse:

佛告阿難：“彼迦葉佛般泥洹後，其王為佛起金銀塔，縱廣半由旬，高一由旬。累金銀壘，一一相間。今猶在地中。”佛即出塔，示諸四眾。迦葉佛全身舍利儼然如本。佛因此事，取一搏泥而說偈言：

Benefitting from (donating) *jāmbūnada* (gold), hundreds of thousands of gold jewels, is not equal to (the offering of) a ball of clay for the building of a *stūpa* for a *buddha*.

雖得閻浮檀  
百千金寶利  
不如一團<sup>5</sup>泥  
為佛起塔廟

Having shown (the *stūpa*), he returned it to its original place. The Buddha, thereupon, plastered the spot, where the clay *stūpa* had disappeared, with four balls of clay. Each of the one thousand two

示已，還復故處。佛便以四搏泥泥塔沒處。千二百五十比丘亦各上泥四

<sup>1</sup> 魔: v.l. 摩. <sup>2</sup> 藤: v.l. 膝. <sup>3</sup> 若: v.l. 共. <sup>4</sup> 葡萄: v.ll. 蒲萄, 蒲萄, 蒲桃. <sup>5</sup> 團: v.l. 搏.

hundred and fifty monks also plastered it with four balls of clay. Thereupon, those monks wished to build a *stūpa* for Buddha Kāśyapa on that spot, where (the clay balls had been) plastered. The Buddha said: “I allow it to be built.” Thereupon, all together, they built (a *stūpa*). At that time, it was the very first time that a *stūpa* had been built on the continent of Jambudvīpa.

Afterwards, monks wanted to build *stūpas* for *arhants*, voice-hearers (i.e. disciples) and *pratyekabuddhas*. The Buddha said: “I allow *stūpas* to be built for the four kinds of people, (namely), “Thus Come One” (*tathāgata*), holy disciples, *pratyekabuddhas* and wheel-turning sage kings.”

Monks wanted to build *stūpas* without a covering, roofed *stūpas*, *stūpas* without walls; they wanted to build figures in the niches inside (the *stūpas*), to make railings outside (the *stūpas*); they wanted to make plates to collect dew (承露盤; *varṣasthālī*, lit. “rain-receptacle”) (atop the *stūpas*); they wanted to make pillars out of copper, iron, stone or wood in front of the *stūpas* and to make figures of elephants, lions and other various animals on the top; they wanted to plant trees on the right and left of the *stūpas*. The Buddha allowed all this to be done.

At that time, heretics also built *stūpas* themselves and worshipped them in various ways. People saw them and embraced faith and devotion. The monks thought as follows: “If the Buddha allows us to worship the *stūpas* in various ways, people will embrace faith and devotion as well.” The Buddha, again, allowed this. The monks themselves, thereupon, sang and danced in order to worship the *stūpas*. Laypeople reproached them, saying: “Laypeople sing and dance. The *śramaṇas*, Śākya(muni)’s disciples are doing the same, then what differentiates them from us?” The monks told this matter to the Buddha. The Buddha said: “Monks should not themselves sing and dance to worship the *stūpas*. I allow (monks) to make (other) people perform this. I allow monks to praise the Buddha, to worship the *stūpas* with flowers, incense, banners and canopies.”

搏。於是，諸比丘欲於所泥處，爲迦葉佛起塔。佛言：“聽起。”即便共起。是時，於閻浮提地上最初起塔。

其後，諸比丘欲爲阿羅漢、諸聲聞、辟支佛起塔。佛言：“聽有四種人應起塔。如來、聖弟子、辟支佛、轉輪聖王。”

諸比丘欲作露塔、屋塔、無壁塔；欲於內作龕像，於外作欄楯；欲作承露盤；欲於塔前作銅鐵石木柱，上作象、師子種種獸形；欲於塔左右種樹。佛<sup>1</sup>皆聽之。

時諸外道亦自作塔，種種供養，衆人見，起信樂心。諸比丘作是念：“佛若聽我等種種供養塔者，衆人亦當起信樂心。”佛亦聽之。諸比丘便自歌舞以供養塔。諸白衣譏呵言：“白衣歌舞。沙門釋子亦復如是，與我何異？”諸比丘以是白佛。佛言：“比丘不應自歌舞供養塔。聽使人爲之。聽比丘自讚歎佛，華、香、幡蓋供養於塔。”

### (5) *Stūpas* described in the *Sarvāstivāda-Vinaya* (1)

In the *Vinaya* of the *Sarvāstivādins* (*Shisonglü* 十誦律, trans. Kumārajīva, Puṇyatrāta and Dharmaruci in 404 C.E., T. 23, no. 1435), 351c11~352a21, we find following very important and much detailed descriptions of *stūpas*.

<sup>1</sup> 佛: v.l. 白佛佛.

The householder, "Donor to Orphans and the Childless" (Anāthapiṇḍada) visited the Buddha, paid his respects by bowing his head (at the Buddha's feet), sat down on one side and said to the Buddha: "O Lord! While the Lord walks about in the world, preaching the teaching, I constantly long for and desire to meet the Buddha. Please, O Lord, give me a little something and let me worship it." The Buddha, then, gave some of his hair and nails, (saying:) "You (may) worship them."

Thereupon, he told the Buddha: "Allow me, O Lord, to build a *stūpa* for the hair and nails!" The Buddha said: "I allow it to be erected."

Again, he said: "Does the Buddha allow me to paint the surface (of the *stūpa*) red, black and white?" The Buddha said: "I allow it to be painted red, black and white."

Also, he said: "If the Buddha would allow me to paint pictures on the *stūpa*, it will be wonderful." The Buddha said: "Except for images of sexual intercourse, I allow others to be painted."

Somebody made a canopy and donated it, but there was nowhere to put the canopy. The Buddha said: "One should place it by using nails and pegs."

At that time, as the doors (*hu* 戶) of the *stūpa* were not furnished with panels, cows, deer, monkeys, dogs and so on entered. This matter was reported to the Buddha. The Buddha said: "Door-panels should be made."

(Anāthapiṇḍada thought:) "If the Buddha would allow me to construct railings in front of the doors, it will be wonderful." He told this thought to the Buddha. The Buddha said: "I allow them to be made."

(Anāthapiṇḍada thought:) "If the Buddha would allow me to construct railings all around (the *stūpa*), it will be wonderful." He told this matter to the Buddha. The Buddha said: "I allow them to be made."

There was nowhere to put flowers. He told this matter to the Buddha. The Buddha said: "I allow something to place flowers on."

The receptacle, on which flowers were placed, became full. The Buddha said: "Curved pegs (to hang the flowers on) should be set up."

The installed curved pegs also became filled (to capacity). The Buddha said: "Ropes should be stretched all around (the *stūpa*).

At that time, the householder (Anāthapiṇḍada) thought as

給孤獨居士往到佛所，頭面作禮，一面坐已，白佛言：“世尊！若世尊遊行人間教化時，我恒渴仰欲見佛。願世尊與我少物，使得供養。”佛即與髮、爪甲：“汝供養是。”

即白佛言：“世尊！聽我以髮爪起塔。”佛言：“聽起。”

又言：“佛聽我以赤色、黑色、白色塗壁不？”佛言：“聽以赤色、黑色、白色塗壁。”

又言：“佛聽我畫塔者，善。”佛言：“除男女和合像，餘者聽畫。”

有人作蓋供養。無安蓋處。佛言：“應釘橛安。”

時塔戶無扇。牛、鹿、獼猴、狗等入。以是事白佛。佛言：“應作戶扇。”

“佛聽我戶前施欄楯者，善。”以是事白佛。佛言：“聽作。”

“佛聽我周匝施欄楯者，善。”以是事白佛。佛言：“聽作。”

是中無著華處。是事白佛。佛言：“聽作安華物。”著華已器滿。佛言：“應施曲橛。”

施曲橛亦滿。佛言：“應周匝懸繩。”

時居士作是念：“佛聽

follows: “If the Buddha would allow me to make garlands (inlaid) with *maṇi* gems and garlands of fresh flowers, it will be wonderful.” He told this thought to the Buddha. The Buddha said: “I allow them to be made.”

(Anāthapiṇḍada) also said as follows: “If the Buddha would allow me to make a grotto (inside the *stūpa*), it will be wonderful.” The Buddha said: “I allow it to be made.”

Moreover, (Anāthapiṇḍada) said: “If the Buddha would allow me to make a (mini) *stūpa* in the grotto, it will be wonderful.” The Buddha said: “I allow a (mini) *stūpa* to be made in the grotto.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to make a gate for the grotto, it will be wonderful.” He told this thought to the Buddha. The Buddha said: “I allow it to be made.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to cover the (mini) *stūpa* in the grotto, it will be wonderful.” The Buddha said: “I allow it to be covered.”

(Anāthapiṇḍada said): “If the Buddha would allow me to make a finial (? of the mini *stūpa*; *shefutou* 舍杵頭) to protrude (over the cover?), it will be wonderful.” The Buddha said: “I allow it to be made to protrude.”

(Anāthapiṇḍada said): “If the Buddha would allow me to install bearing blocks (櫨) and trusses (栱[←拱]), it will be wonderful.” The Buddha said: “I allow them to be installed.”

(Anāthapiṇḍada said): “If the Buddha would allow me to construct (施 or “donate”) pillars for (於) the *stūpa*, it will be wonderful.” The Buddha said: “I allow them to be constructed (作).”

(Anāthapiṇḍada said): “If the Buddha would allow me to decorate the pillars of the *stūpa* with colour, ochre and lime, it will be wonderful.” The Buddha said: “I allow them to be decorated.”

(Anāthapiṇḍada said): “If the Buddha would allow me to paint pictures on the upper part of the pillars of the *stūpa*, it will be wonderful.” The Buddha said: “Except for images of sexual intercourse, I allow others to be painted.”

At that time, the householder, "Donor to Orphans and the Childless" (Anāthapiṇḍada), being pure in faith, visited the Buddha, paid his respects by bowing his head (at the Buddha's feet), sat down on one side and said to the Buddha: “O Lord! Images, resembling the Buddha's body are not permitted to be made. I wish that the Buddha would allow me to make a figure of his Bodhisatva

我作摩尼珠鬘、新華鬘者，善。”以是事白佛。佛言：“聽作。”

又作是言：“佛聽我作窟者，善。”佛言：“聽作。”

又言：“佛聽我窟中作塔者，善。”佛言：“聽窟中起塔。”

“佛聽我施窟門者，善。”是事白佛。佛言：“聽作。” (352a)

“佛聽我覆窟中塔者，善。”佛言：“聽覆。”

“佛聽我出舍杵頭者，善。”佛言：“聽出。”

“佛聽我安櫨拱者，善。”佛言：“聽作。”

“佛聽我施柱作<sup>1</sup>塔者，善。”佛言：“聽作。”

“佛聽我以彩色赭土白灰莊嚴塔柱者，善。”佛言：“聽莊嚴柱。”

“佛聽我畫柱塔上者，善。”佛言：“除男女合像。餘者聽作。”

爾時，給孤獨居士信心清淨，往到佛所，頭面作禮，一面坐已，白佛言：“世尊！如佛身像不應作。願佛聽我作菩薩

<sup>1</sup> 作: read 於?

times (菩薩時[←侍]像)<sup>1</sup>. (If so,) it will be wonderful.” The Buddha said: “I allow it to be made.”

Also, he said as follows: “When the Buddha was previously a lay person, he was preceded by those who held the banners (?; 引幡). I wish that the Buddha would allow me to make (images of?) those who hold banners in front (of the Bodhisatva figure). (If so,) it will be wonderful.” The Buddha said: “I allow them to be made.”

(Anāthapiṇḍada said): “If the Buddha would allow me to construct highly-piled pedestals in front of the *stūpa* and place (figures of) lions on them, it will be wonderful.” The Buddha said: “I allow them to be made.”

(Anāthapiṇḍada said): “If the Buddha would allow me to construct railings in the four direction of the (figures of) the lions, it will be wonderful.” The Buddha said: “I allow them to be made.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to make the (figures of) the lions from copper, it will be wonderful.” The Buddha said: “I allow them to be made (from copper).”

(Anāthapiṇḍada thought): “If the Buddha would allow (me) to erect banners on the copper (figures of) the lions, it will be wonderful.” He told this thought to the Buddha. The Buddha said: “I allow them to be erected.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to worship (the *stūpa*) with incense, flowers, lamps, dancing and music, it will be wonderful.” He told this thought to the Buddha. The Buddha said: “I allow it (to be done).”

(Anāthapiṇḍada thought): “If the Buddha would allow me to anoint incense, flowers and oil on the ground (around) the *stūpa*, it will be wonderful.” He told this thought to the Buddha. The Buddha said: “I allow the ground (around?) the *stūpa* to be anointed with

時(←侍)<sup>1</sup>像者，善。”佛言：“聽作。”

又作是言：“佛本在家時，引幡在前。願佛聽我作引幡在前者，善。”佛言：“聽作。”

“佛聽我塔前作高垛，安師子者，善。”佛言：“聽作。”

“佛聽師子四邊作欄楯者，善。”佛言：“聽作。”

“佛聽我以銅作師子者，善。”是事白佛。佛言：“聽作。”

“佛聽銅師子上繫幡者，善。”是事白佛。佛言：“聽繫。”

“佛聽我以香、華、燈、伎樂供養者，善。”是事白佛。佛言：“聽作。”

“佛聽我以香、華、油塗塔地者，善。”是事白佛。佛言：“聽香、華、油塗塔地。”

<sup>1</sup> This phrase has been long discussed: e.g. Lin 1949: 97; Rhi 1994: 221; Fujiwara 2012: 127f., n. 14; Kuan 2013: 161. I agree with Lin and Rhi, who assume that 侍 is an error for 時. Cf. also the following parallel descriptions in the Chinese translation of the *Nidāna-Muktaka* of the Mūlasarvāstivādin, namely *Genben Shuoyiqieyoubu Nituona Mudejia* 根本說一切有部尼陀那 (T. 24, no. 1452), 434b15. 聽為菩薩像 (“The allowance of making an image of the Bodhisatva”)... 434b18f. 是時，給孤獨長者來至佛所，禮雙足已，退坐一面，而白佛言：“我今欲作瞻部影像。唯願聽許。”佛言：“應作。” (“At that time, Anāthapiṇḍada visited the Buddha, paid his respects by bowing [his head at the Buddha’s] feet, withdrew and sat down on one side and said to the Buddha: “I wish, now, to make an image of [the Bodhisatva Siddhārtha sitting in] the shade of the *jambu* tree [*Jambuchāyā*]. I wish it will be allowed.” The Buddha said: “You should make it.”). The Tibetan translation of the *Nidāna* has the same content: Kishino 2013: 303f. § 5.1: *byang chub sems dpa’i sku gzugs dang // ... gleng gzhi ni mnyan du yod pa na ste / khyim bdag mgon med zas sbyin gyis bcom ldan ’das kyis gngang na / bdag gis bcom ldan ’das byang chub sems dpa’i sku gzugs bgyi’o zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag gngang gis byos shig /* (“The image of the Bodhisatva / ... The setting was Śrāvastī. The Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will make an image of the Bodhisattva, the Blessed One. And the Blessed One said: “Householder, since I authorize it, you must do it!” [Kishino 2013: 459]).

<sup>1</sup> 時(←侍): All the present editions and manuscripts read 侍 which is probably an error for 時.

incense, flowers and oil.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to make a pedestal to put the flowers on, it will be wonderful.” The Buddha said: “I allow it to be made.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to make a place to put the lamps on, it will be wonderful.” The Buddha said: “I allow it to be made.”

(Anāthapiṇḍada thought): “If the Buddha would allow me to make niches (?; 團堂 lit. “circular chamber”), it will be wonderful.” The Buddha said: “I allow them to be made.”

(Anāthapiṇḍada thought): “If the Buddha would allow (me) to set up wooden (rails/poles) to hang banners over the niches (?; 堂 lit. “chamber”), it will be wonderful.” The Buddha said: “I allow them to be set up.”

“佛聽我作安華朶者，善。” 佛言：“聽作。”

“佛聽我作安燈處者，善。” 佛言：“聽作。”

“佛聽我作團堂者，善。” 佛言：“聽作。”

“佛聽堂上安木懸幡者，善。” 佛言：“聽作。”

#### (6) *Stūpas* described in the *Sarvāstivāda-Vinaya* (2)

In the *Vinaya* of the Sarvāstivādins (*Shisonglü* 十誦律, T. 23, no. 1435), 415b27~415c22, we find other descriptions of *stūpas*.

#### Rules, concerning the constructing of the *stūpas*:

The householder, "Donor to Orphans and the Childless" (Anāthapiṇḍada), who believed in the Buddha with profound faith, visited the Buddha, paid his respects by bowing his head at the Buddha's feet, sat down on one side and said to the Buddha: “O Lord! While the Lord is walking about in many countries, I cannot see the Lord and, therefore, long for the Lord. Please give me a little something (of yourself) and let me worship it.” The Buddha gave some of his hair and nails, saying: “You, O householder, should worship these hair and nails.” Thereupon, the householder told the Buddha: “Allow me, O Lord, to build a *stūpa* for the hair and a(nother) *stūpa* for the nails!” The Buddha said: “I allow a *stūpa* for the hair and a(nother) *stūpa* for the nails to be built.” These are the “rules concerning the construction of the *stūpas*”.

#### The ground of a *stūpa*:

The ground of a *stūpa* consists of its garden, field and grain field. As a *stūpa* is built there, it is called the “ground of a *stūpa*”.

#### Rules, concerning niche-*stūpas*:

The Buddha allowed *stūpas*, (furnished) with niches and *stūpas* (furnished) with pillars, to be built. The Buddha basically allowed all (types of) *stūpas* to be built. These are the “rules concerning (niche-)*stūpas*”.

起塔法者。

給孤獨居士深心信佛，到佛所，頭面禮足，一面坐，白佛言：“世尊！世尊遊行諸國土時。我不見世尊故甚渴仰。願(415c)賜一物我當供養。”佛與爪髮，言：“居士！汝當供養是爪髮。”居士即時白佛言：“願世尊！聽我起髮塔、爪塔。”佛言：“聽起髮塔爪塔。”是名起塔法。

塔地者。

屬塔地者，園田穀田。於中初起塔。是名塔地。

龕塔法者。

佛聽作龕塔柱塔。佛廣聽一切作塔。是名塔(read 龕塔)法。

## The perpetual endowment (*wujin* 無盡<sup>1</sup>) of the belongings of *stūpas*:

<sup>2</sup>Merchants of Vaiśālī made profit by leasing out (?; 翻轉) items, belonging to the *stūpas* so as to give offerings to the *stūpas*. They wanted to go to a remote land in order to make money. They gave those items to the monks, saying: “These are, O Elders, the items of the *stūpas*. You should lease them out and make a profit so as to make offerings to the *stūpas*.” The monks said: “The Buddha has not allowed us to lease out items of the *stūpas* in order to make a profit so as to make offerings to the *stūpas*.” They told this to the Buddha. The Buddha said: “I allow the *jingrens* (淨人 *kalpiya-kāraka*)<sup>3</sup> of the monastery or *upāsakas* to lease out items of the *stūpas* so as to make a profit and, (using this profit), make offering to the *stūpas*.” This is the “perpetual endowment of the belongings of *stūpas*”.

### Rules, concerning making offerings to *stūpas*:

(It concerns) those items, which should be given as offerings to *stūpas*. Such as (paintwork? of) white, red, blue, yellow and other colours and items for decorations. All these are allowed to be given as offerings to *stūpas*. These are the “rules, concerning making offerings to *stūpas*”.

### Rules, concerning the decoration of *stūpas*:

(It concerns) those items, which decorate *stūpas*. Such as a “diamond seat” (*vajrāsana*), a lofty hall, a high building, a two-storey building; those items, which are hung, (such as) jewelled bells, nimbus (?; 光相 lit. “radiant feature”), festoons with jewels, pieces of fine silken cloth, banners, flowers and canopies; various precious items such as gold, silver, pearls, giant clam shells, emerald, lapis lazuli, crystal and so on. People should worship *stūpas* with such wonderful ornaments. These are the “rules, concerning the decoration of *stūpas*”.

### Rules, concerning flowers, incense and festoons:

(It concerns) those items, which should be given as offerings to *stūpas*. (Namely,) flowers, incense, powdered incense, unguents, festoons of flowers, festoons of jewels. (People should) line up burning lamps; perform dancing and music; anoint incense on the walls; arrange incense boxes. (People should) scatter

塔物無盡者。

毘耶離諸估客用塔物翻轉得利，供養塔。是人求利故，欲到遠處，持此物與比丘，言：“長老！是塔物。汝當出息，令得利，供養塔。”比丘言：“佛未聽我等出塔物得利供養塔。”以是事白佛。佛言：“聽僧坊淨人，若優婆塞出息塔物，得供養塔。”是名塔物無盡。

供養塔法者。

所應供養塔。若白色、赤色、青色、黃色、諸色等，聽供養塔及諸嚴飾具。是名供養塔法。

莊嚴塔法者。

所應莊嚴塔。若金剛座、高堂、高樓、重閣；懸諸寶鈴、光相、瓔珞、繒、幡、華、蓋；金、銀、真珠、車渠、馬瑙、琉璃、頗梨等種種寶物。如是等妙莊嚴具是<sup>1</sup>應供養塔。是名莊嚴塔法。

花、香、瓔珞法者。

所應供養塔。花、香、末<sup>2</sup>香、塗香、花瓔珞、寶瓔珞；羅列然燈，作衆伎樂；香塗牆壁，分布香奩；應布花、香，

<sup>1</sup> lit. “inexhaustible”; Skt. *akṣayanīṣī*. Cf. Schopen 2004: 45~90, esp. 52~56; Zhanru 2006: p. 217f.

<sup>2</sup> Cf. *Uttaragrantha*, Tib(D), 'Dul ba, pa 265a6~265b1; Schopen 2014: 108. I should like to thank Dr. Fumi Yao for drawing my attention to this passages.

<sup>3</sup> “a layman, who receives items on behalf of monks to make them acceptable” (CPD, III, p. 184a, s.v. *kappiya-kāraka*; cf. *ib.* 472b with further references).

<sup>1</sup> 是: v.l. -. <sup>2</sup> 末: v.l. 糝.

flowers and incense and sprinkle incensed oil on the ground. These are the “rules, concerning flowers, incense and festoons”.

香油灑地。是名花、香、瓔珞法。

### (7) *Stūpas* described in the *Mūlasarvāstivāda-Vinaya* (1)

In the Chinese translation of the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya* (*Genben Shuoyiqieyoubu Pinaye Zashi* 根本說一切有部毘奈耶雜事, trans. Yijing 義淨, around 710 C.E., T. 24, no. 1451), 291a18~292a8, we find descriptions of the construction of *stūpas*, the different numbers of *chattras* according to the rank, and money for the maintenance of *stūpas*. Cf. Tibetan version, Tib(D), no. 6, *tha* 244b2~247a4.

(291a18~c1: After Śāriputra had entered *parinirvāṇa*, his relics were taken care of and worshipped by Ānanda. Having heard this, Anāthapiṇḍada visited Ānanda and then the Buddha and asked to have the relics entrusted to him, promising to worship them properly. Having brought the relics home, he placed them on an elevated place and worshipped them with incense, flowers and so on. Having heard of this, other people visited his house to worship Śāriputra's relics. One day, as he had to go out, he locked the gate and left his house. People, who came to worship the relics, saw the gate locked and reproached him, saying: “Why does he prevent us from making merit?” Having heard this from his family upon his return, he visited the Buddha and said as follows:)

291c1~16

<sup>1</sup>“If the Buddha would allow, I wish, now, to build a *stūpa* for the relics of the venerable one (i.e. Śāriputra) on an open and

“若佛聽者，我今欲於顯敞之處，以尊者骨起窣覩

<sup>1</sup> The Tibetan version reads as follows: Tib(D), no. 6, *tha* 246a3~b4. “*de'i slad du gal te bcom ldan 'das kyis gngang na bdag gis ll 'phags pa SHĀ RI' I BU'i mchod rten phyogs snang yal can zhig tu bgyis la l der skye po'i tshogs chen po bag yangs su mchod ba bgyid*” *du stsal to ll bcom ldan 'das kyis bka' stsal pa l “khyim bdag de lta bas na gngang gis byos shig” l bcom ldan 'das kyis “gngang gis byos shig” ces bka' stsal pa dang l des ji lta bur bya ba mi shes nas l bcom ldan 'das kyis bka' stsal pa l “rim gyis bang rim bzhi byas la de nas bum rten bya'o ll de nas bum pa dang bre dang srog shing dang l gdugs gcig dang l gnyis dang l gsum dang l bzhi bya ba byas nas bcu gsum gyi bar du bya zhing char khab dag gzhas par bya'o ll bcom ldan 'das kyis mchod rten de lta bu bya'o” zhes gsungs pa dang l des ci 'phags pa SHĀ RI' I BU 'ba' zhig la mchod rten rnam pa de lta bu'am l 'on te 'phags pa thams cad la bya ba mi shes nas l skabs de bcom ldan 'das la dge slong dag gis gsol pa dang l bcom ldan 'das kyis bka' stsal pa l “khyim bdag re zhig de bzhin gshegs pa'i mchod rten ni rnam pa thams cad rdzogs par bya'o ll rang sangs rgyas kyi char khab mi gzhas par bya'o ll dgra bcom pa'i ni gdugs bzhi'o ll phyir mi 'ong ba'i ni gsum mo ll phyir 'ong ba'i ni gnyis so ll rgyun du zhugs pa'i ni gcig go ll so so'i skye bo dge pa rnam kyis mchod rten ni byi bor bya'o ll bcom ldan 'das kyis 'phags ba rnam kyis mchod rten ni rnam pa 'dis so ll so so'i skye bo rnam kyis ni 'dis so” zhes bka' stsal pa dang l des gang gi gnas gang du bya ba mi shes nas l bcom ldan 'das kyis bka' stsal pa l “ji ltar de bzhin gshegs pa bzhugs pa na l SHĀ RI' I BU dang l MAUD GAL GYI BU dag 'dug pa de bzhin du yongs su mya ngan las 'das pa'i mchod rten yang bya'o ll gzhan yang gnas brtan gnas brtan rnam kyis mchod rten ni rgan rims bzhin sbreng bar bya'o ll so so'i skye bo dge ba rnam kyis ni dge 'dun gyi kun dga' ra ba'i phyi rol du bya'o” ll khyim bdag MGON MED ZAS SBYIN gyis gsol pa l “gal te bcom ldan 'das kyis gngang na l bdag gis 'phags pa SHĀ RI' I BU'i mchod rten gyi dus ston dag bgyi'o” ll bcom ldan 'das kyis bka' stsal pa l “khyim bdag gngang gis gyis shig” l*

The content of this part is versified in the *Vinayakārikā* by \*Viśākhadeva, preserved in the Tibetan (Derge, no. 4123, '*Dul ba'i tshig le'ur byas pa*) and Chinese translations (T. 24, no. 1459, *Genben Shuoyiqieyoubu Pinaye Song* 根本說一切有部毘奈耶頌). The latter reads as follows: 造佛窣覩波 蘇迷盧等量 四畔基牢固 乃至安寶瓶 輪一二三四 如次果應知 凡夫具德人 瓦頭爲制底 若作佛制底 輪蓋無定數 過千妙高量 獲福乃無邊 獨覺麟喻佛 不過十三槃 於彼相輪頭 寶瓶不合置 制底中安佛 兩邊二弟子 餘聖次爲行 諸凡應在外 (T. 24, 652c10~19).

visible place, in order to let people worship whenever they wish.” The Buddha said: “O householder, you should do as you wish.”

The householder, then, thought: “How should it be built?” The Buddha said: “One should construct its platform by piling up bricks in pairs (兩重). Next, the (main) body (*medhī*) of the *stūpa* should be set up, (then), upon it, an inverted bowl(-shaped mound) (*aṇḍa*) should be placed. Its height is your choice. Upon it, a “flat head” (平頭; *harmika*; square pavilion) should be placed. Depending on the size (of the *stūpa*), the size (of the *harmika*) can vary from one (ca. 30 cm) to two *chis* (ca. 60 cm) high and from two (ca. 60 cm) to three *chis* (ca. 90 cm) on each side. In the centre (of the *stūpa*), a pole (*yaṣṭi*) for (attaching) discs should be erected and thereafter, discs (*chattra*) should be attached to it. The discs are to be placed one on top of each other. Their number can vary, one, two, three, four up to thirteen. After that, a jewelled vase (*varṣasthālī*, lit. “rain-receptacle”) should be placed (on the pole).”

The householder (i.e. Anāthapiṇḍada) wondered: “A *stūpa* like this can be built only for Śāriputra, or is it allowed for others as well?” He, thereupon, went up to the Buddha and asked him. The Buddha said to the householder: “When a *stūpa* is constructed for the Tathāgata, it should be made completely as described above. When it is for a *pratyekabuddha*, do not place a jewelled vase (*varṣasthālī*) (on the pole). When it is for an *arhant*, (only) four layers of discs should be used; for a non-returner (*anāgāmin*), just three; for a once-returner (*sakṛd-āgāmin*), two layers of discs (should be used); for a stream-enterer (*srota-āpanna*), one disc should (be used). (A *stūpa*) for a virtuous layperson should be (constructed) only (up to) the “flat head” (*harmika*) and without any disc (*chattra*). (*Stūpas*) should be constructed in this way as the Lord has instructed.”

The monks did not know where *stūpas* should be located. The Buddha said: “Where the Lord stays on the Dharma-seat, there, the *caitya* of the great master should be made. The great disciples (*stūpas*) should be on both sides of it. (*Stūpas* of) other elder members and so on (should be) arranged according to their rank (*vrddhanta*). (*Stūpas* of) virtuous laypeople should be (constructed) outside the monastery.”

Having constructed the *stūpa*, the householder said to the Buddha: “If I am allowed, I shall hold, in commemoration of (爲; lit. “for the sake of”) the (late) venerable Śāriputra, a great donation gathering in celebration of the *stūpa*.” The Buddha said: “Do as you wish.”

波，得使衆人隨情供養。” 佛言：“長者！隨意當作。”

長者便念：“云何而作？”佛言：“應可用甑兩重作基。次安塔身，上安覆鉢，隨意高下，上(v.l. -)置平頭，高一二尺，方二三尺，準量大小。中豎輪竿。次著相輪。其相輪重，數或一二三四乃至十三。次安寶瓶。”

長者自念：“唯舍利子得作如此窣覷波耶？爲餘亦得？”即往白佛。佛告長者：“若爲如來造窣覷波者，應可如前具足而作。若爲獨覺勿安寶瓶。若阿羅漢相輪四重；不還至三；一來應二；預流應一。凡夫善人但可平頭，無有輪蓋。如世尊說如是應作。”

苾芻不知若爲安置。佛言：“如世尊住法處中，應安大師制底。諸大聲聞應在兩邊。餘尊宿類隨大小安置。凡夫善人應在寺外。”

長者既爲造窣覷波已，白佛言：“若聽許者，我爲尊者舍利子，慶窣覷波設大施會。”佛言：“隨作。”

(Having heard of Anāthapiṇḍada's holding the great donation gathering, King Prasenajit decided to support it and announced that merchants, who would come and see the Dharma assembly, should be exempt from taxes of trades. At that time, there were five hundred merchants, who had earlier received Buddhist precepts from Śāriputra, and when they had been hit by a hurricane, they had invoked [the Buddha] and were rescued. They also wanted to make merits by donating.)

<sup>1</sup>Having all embraced respect and faith, they, then, offered with cordiality gold, silver, precious things, pearls, shells and jades to the Dharma assembly and left. Having received these things, the monks did not know how to handle them. The Buddha said: "Conch shells, which can be used to blow, should be given to the place of the image of (the Bodhisatva Siddhārtha sitting in) the shade of the *jambu* tree (*Jambuchāyā*) to be used there. The remaining precious things should be retained and used for the cost of the maintenance of the *stūpa* of Śāriputra. If there are pieces of cloth which can be hung for worship, they should be retained, and (monks) should hang the fine cloth on ceremonial days. The remaining things, clothing, cloth of fine cotton, coins and shells and so on should be distributed among the resident monks, because this matches the rule that possessions of fellow practitioners should be shared. The above treatments apply to things of the *stūpa* of Śāriputra. In case of things of the *stūpa* of the Buddha, everything is used for the *stūpa*."

...

291c28~292a8:

商人皆共起敬信心，即以衆多金、銀、珍寶、眞珠、貝、玉，於法會中盡心供(292a)養，捨之而去。苾芻受已，不知如何處分其物。佛言：“螺貝堪吹響者，應與膳部影像處用。自餘所有珍寶應留多少，與舍利子塔修理所須。若有衣物堪懸供養者，應留多少，可於齋日懸繒供養。所餘諸物、衣裳、疊布及錢、貝等，現前僧衆應共分之。是同梵行財理合用故。此據舍利子塔物，作斯處分。若是佛塔之物，皆入塔用。”

### (8) *Stūpas* described in the *Mūlasarvāstivāda-Vinaya* (2)

In the Chinese translation of the *Nidāna* of the *Mūlasarvāstivādins*, namely the *Genben Shuoyiqieyoubu Nituona* 根本說一切有部尼陀那 (T. 24, no. 1452), 429b2~430a2, we find detailed descriptions of the building of *stūpas*. In his unpublished dissertation, Ryoji Kishino (2013) made a meticulous edition and translation of the Tibetan version of the *Nidāna*. The part in question is found at pp. 239 (§ 3.7)~ 258 (§ 3.10.1) (edition) and 410 (§ 3.7)~426 (§ 3.10.1) (English translation) in his dissertation.<sup>2,3</sup>

<sup>1</sup> The Tibetan version reads as follows: Tib(D), no. 6, *tha* 247a2~4. *de dag yid rab tu dang ba skyes te / dus ston de'i dus su dung dang / nor bu dang mu tig la sog pa phul ba dang / dge slong dag gis ji ltar bsgrub pa mi shes nas / bcom ldan 'das kyis bka' stsal pa / "bud dud gang yin pa de dag ni shing 'dzam bu'i gri ba man bzhugs pa'i sku gzugs la dbul bar bya'o // gzhan yang chung shas shig ni SHĀ RI' I BU'i mchod rten de'i bcos legs bya bar bzhag la lhag ma ni dge 'dun tshogs pas bgo bar bya'o // de de bzhin gshegs pa'i mchod rten gyi ma yin gyi / SHĀ RI' I BU'i mchod rten gyi yin te / de lta bas na 'gyod par mi bya'o" //*

<sup>2</sup> PDF file is available at: <https://escholarship.org/uc/item/6gd606x5> (Last access: 21/March/2018).

<sup>3</sup> Cf. Dorjee 1996: 4~7.

The summarising verse of the seventh section:

The *stūpa* for the hair and nails.

The allowance for making (it) pure white.

The placing of lamps where one wishes.

The making of a turret on one side (一畔?)

At that time, the Buddha was dwelling in the city of Śrāvastī. The householder, Anāthapiṇḍada visited the Lord, and requested the Lord: “I wish, now, to build a *stūpa* for some of the Lord’s hair and nails. Please, O Lord, have mercy and deign to give permission!” The Lord said: “Build it as you wish!”

He, further said: “Please allow me to cover the *stūpa* for the hair and nails with pure white plaster.

Also, (allow me) to honour it by lining up burning lamps on that place.” The Lord said: “Do it all as you wish!”

The householder placed lamps upon the elevated place (級; i.e. *pradakṣiṇā-patha* “circumambulatory path”?), the oil dripped down and stained the *stūpa*. The Buddha said: “One should line the burning lamps up under the elevated place.”

A dog drank the oil and overturned and broke the oil receptacles. The householder said to the Buddha: “Please allow (me) to make branched lamp holders.” The Buddha said: “Make them as you wish!”

Bulls came and butted and broke them. The householder said to the Buddha: “Please allow (me) to make stands for the lamps.” The Buddha said: “Make them as you wish!”

Being surrounded with lamp(-stand)s, the view was blocked off. The householder said to the Buddha: “Please allow (me) to make a turret (高簷, lit. “lofty eaves”; = *aṭṭāla*?).” The Buddha said: “As you wish.”

The summarising verse of the eighth section:

The gateway (*torāṇa*), turret (*aṭṭāla*)

and the platform (基; *vedikā* “railing”?) of the *stūpa*

and painting it with vermilion and lacquer

are all allowed to be done as one wishes.

At that time, the householder, Anāthapiṇḍada said to the Buddha: “Please allow me to make a gateway (*torāṇa*?) in the open space (around) the *stūpa* for the hair and nails and also (allow me) to make a turret (*aṭṭāla*) as well as to construct the

第七子攝頌曰

髮爪率觀<sup>1</sup>波

任作鮮白色

隨意安燈處

一畔出高簷

爾時，佛在室羅伐城。給孤獨長者往世尊處，請世尊曰：“我今願以世尊髮爪造率觀波。唯願，世尊！慈哀聽許。”世尊告曰：“當隨意作。”

復言：“世尊唯願許，我於彼髮爪率觀波上以鮮白物而為塗拭，復於其處行列然燈而為供養。”佛言：“皆隨意作。”

長者以燈安在級上，油下污塔。佛言：“可於級下行列然燈。”

有犬食油，墜損油器。長者白佛：“請造燈樹。”佛言：“隨作。”

牛來觸破。長者白佛：“請為燈架。”佛言：“應作。”

四面安燈，便非顯望。長者白佛：“請作高簷。”佛言：“隨意。”

第八子攝頌曰

門戶并簷屋

及以塔下基

赤石紫礦塗

此等皆隨作

爾時，給孤獨長者白世尊言：“唯願許我於髮爪率觀波中間空者，為作門戶。復

<sup>1</sup> 觀: v.l. 堵.

platform (基; *vedikā* “railing”?) of the *stūpa* and also paint the pillars with vermilion and paint pictures on the wall with lacquer (紫礦).” The Buddha said: “As you wish.”

The summarising verse of the ninth section:

One should not use pegs or nails,

nor climb the *stūpa*.

Flowers made of gold and silver are allowed.

(One may) cover the *stūpa* with a building.

At that time, the Buddha was dwelling in the city of Śrāvastī. When making offerings (to the *stūpa*), the monks wanted to hang flower garlands on the *stūpa*. They, thereupon, climbed up and drove nails into the *stūpa* and hung the flower garlands. Then, brahmins and householders all said as follows: “Your master has extracted the nails and thorns (of suffering) forever. How (dare the monks), now, drive nails into (the *stūpa* of the Buddha)?” The monks, then, told this to the Buddha. The Buddha said: “One should not drive sharp nails into the *stūpa*. If somebody transgresses, he will be guilty of wrongdoing (*duṣkṛta*). When one starts building a *stūpa*, one should have crooked pegs (?; 傍櫪) protrude and (also) fix elephant tusk-like pegs.

At that time, when the time of worshipping came, the monks, then, climbed to the top of the *stūpa* and placed a cup-shaped oil lamp. The Buddha said: “One should not place a lamp on top of the Incense Tower (香臺; = *gandhakuṭī*; i.e. the *stūpa*?). If somebody transgresses, he will be guilty of wrongdoing (*duṣkṛta*).

At that time, the monks climbed the *stūpa* and placed banners, canopies and other items for worshipping on it. Then, brahmins and householders all criticised them: “It is improper (for monks) to climb it.” The Buddha said: “One should let laypeople (climb). If there are no laypeople, one should let novices (求寂; Skt. *śrāmeṇera*) (climb). If there are no novices, the monks should, at first, wash their feet, anoint them with incense liquid or unguents, and think: ‘We are now going to worship the Great Master’, and, thereafter, climb the *stūpa*. Otherwise, one will be guilty of wrongdoing. If the *stūpa* is high and huge, one should fasten a rope under (the part of) the discs (*chattra*), and climb it by holding onto it.”

Brahmins and householders all visited the *stūpa* for the hair

安簷屋并造塔基。復以赤石塗拭其柱。於塔壁上紫礦圖畫。”佛言：“隨意。”

第九子攝頌曰

不應以櫪釘

及昇窺觀波

開許金銀花

塔上以舍蓋

爾時，佛在室羅伐城。諸苾芻衆於供養時，欲以花鬘挂<sup>1</sup>於塔上，即便登躡，以釘釘塔，挂諸花鬘。時婆羅門、居士咸作是言：“仁等大師久除釘刺。何故今者以釘釘之？”時諸苾芻以(429c)緣白佛。佛言：“不應於窺觀波上尖刺釘之。若有犯者，得惡作罪。然於剏始造塔之時，應出傍櫪，作象牙杙。”

時諸苾芻至供養時，遂便登上窺觀波頂，而安燈盞。佛言：“不應([= v.l.]←不)於香臺頂上而設燈明。若有犯者，得惡作罪。”

時諸苾芻上窺觀波，安置幡蓋供養之物。時婆羅門、居士咸共譏嫌：“不淨登躡。”佛言：“應使俗人。若無俗人，應使求寂。若無求寂，諸苾芻等應先濯足淨，以香湯或塗香泥。作如是念：‘我今爲欲供養大師。’然後昇塔。若異此者，得惡作罪。若窺觀波形高大者，應以繩繫相輪下，攀緣而上。”

有婆羅門、居士咸來詣髮

<sup>1</sup> 挂: v.l. 掛.

and nails. Each offered flower garlands. All the flowers dried up and were not cleared away. (The *stūpa*) could not become clean. The Buddha said: “They should be cleared away.” Thereupon, the householder, Anāthapiṇḍada said to the Buddha: “I, now, wish to offer garlands made of gold and silver to the *stūpa* for the hair and nails.” The Buddha said: “As you wish.”

Birds perched on the *stūpa* and their droppings stained it. (Anāthapiṇḍada) wanted to build a cover (覆舍 lit. “a covering building”) over it. The Buddha said: “It should be built.” Also, as (the cover) did not have any gate, it was dark inside and it was damaged. The Buddha said: “Make a gate as you wish.”

The summarising verse of the tenth section:

The making of a *stūpa* of iron

and gold and silver and so on.

The allowance of donations of banners and flags.

Also, permission to use incense oil.

At that time, the Buddha was dwelling in the city of Śrāvastī. The householder, Anāthapiṇḍada requested the Lord: “Please allow me to make a *stūpa* of iron.” The Buddha said: “Make it as you wish.” He said, further, “I wish to make (*stūpas*) of gold, silver, lapis lazuli, crystal, copper and so on.” The Buddha said: “You should make them.”

Although the *stūpa* was made, there were no good decorations on it. (Anāthapiṇḍada) wanted to offer banners, flags, pieces of fine variegated silk cloth. The Buddha said: “You should do so.” However, (Anāthapiṇḍada) did not know the rules concerning making flags. The Buddha said: “There are four kinds of banners, namely the lion banner, the bull banner, the *garuḍa* banner and the *nāga* banner. These four images should be painted on the banners.”

He, further, said to the Buddha: “Now, I want to, at first, anoint (the *stūpa*) with incense oil, then, make fragrant incense water by (mixing together) lacquer, saffron, sandalwood and so on, and wash the *stūpa* for the hair and nails (with it). Please allow this.” The Buddha said: “You should do all this as you wish.”

Chapter Three ends.

爪牽觀波處。各持花鬘奉獻供養。所有乾花而不摒<sup>1</sup>除，不能淨潔。佛言：“摒<sup>2</sup>除。”時給孤獨長者請世尊白：“我今願以金銀花鬘供養髮爪牽觀波。”佛言：“隨作。”

塔上鳥栖，不淨穢污。欲於其上造立覆舍。佛言：“應作。”復為無門，室闇損壞。佛言：“隨意開門。”

第十子攝頌曰

鐵作牽觀波

及以金銀等

許幡旗供養

并可用香油

爾時，佛在室羅伐城。給孤獨長者請世尊曰：“願許我造鐵牽觀波。”佛言：“隨作。”復言：“欲以金、銀、琉璃、水精、銅等造作。”佛言：“應作。”

雖作塔，上未善莊嚴，欲以幡旗并雜繒綵而為供養。佛言：“應作。”時彼不解造旗法式。佛言：“有四種旗。謂師子旗、牛旗、金翅鳥旗及龍旗等。於旗幡上，畫作四形。”

復白佛言：“我今先欲香油塗拭。次以<sup>3</sup>紫礦、鬱金、栴檀等作妙香水，洗髮爪(430a)牽觀波。唯願聽許。”佛言：“皆隨意作。”

第三門了。

<sup>1</sup> 摒: v.l. 屏. <sup>2</sup> 摒: v.l. 屏. <sup>3</sup> 以: v.l. 此.

**(9) *Stūpas* described in the *Mūlasarvāstivāda-Vinaya* (3)**

In the Chinese translation of the *Muktaka* of the *Mūlasarvāstivādins*, namely *Genben Shuoyiqieyoubu Mudejia* 根本說一切有部目得迦 (T. 24, no. 1452), 445c20~29, we find very interesting descriptions about repairs to *stūpas*, in which Buddha statues, wall-paintings and palm-leaf manuscripts are referred to.

<sup>1</sup>“Concerning the (re-)construction of a *stūpa*, a small one can be enlarged, while a big one should not be decreased. If laypeople are able to enlarge (a *stūpa*), it is good. If they cannot manage, monks should exhort (people) to donate and (thus) help the construction.”

Discs (*chattra*) of a *stūpa* became old and broken. The Buddha said: “They should be repaired.” Then, somebody first took the old discs down, and thereafter started making new ones. A long time passed, but they were not completed. The Buddha said: “(Old discs) should not be removed. Having finished new ones, old discs should be, then, removed.”

Figures and clay statues of the Buddha became damaged and broken. Being unsure, the monks dared not redecorate them. The Buddha: “One should either enlarge them or make similar ones as one likes.”

Coloured wall paintings became faded. Being unsure, the monks dared not repaint them. The Buddha said: “One should brush off (the old paintings), and paint anew.”

Buddhist scriptures written on various (諸餘) palm-leaves became worn away. Being unsure, the monks dared not erase them. The Buddha: “One should erase the old ones, and write anew.”

“然造窣覩波，小者得增大；大者不應減小。若有俗人能大作者，善。如不能辦，苾芻應可勸化助造。”

若塔相輪久故破壞。佛言：“應可修營。”時有先下故輪，更造新者。時久不成。佛言：“不應先下。造新者訖，方下故輪。”

若佛形像泥塼<sup>1</sup>虧壞。苾芻生疑，不敢營<sup>2</sup>飾。佛言：“或增令大。或可相似隨意而作。”

諸彩畫壁不分明者。苾芻生疑，不敢重畫。佛言：“應可拂除，更為新畫。”

諸餘葉紙佛經磨滅。苾芻生疑，不敢揩拭。佛言：“應拭故者，更可新書。”

**(10) *Stūpa* described in the *Mūlasarvāstivāda-Vinaya* (4)**

In the same Chinese translation of the *Muktaka* as the previous one, 450a26~b4, we find an interesting reference to paintings of the Buddha's biography as well as *Jātakas*.

<sup>1</sup> The Tibetan version ('Dul ba gzhung bla ma; \*Vinaya-Uttaragrantha.) reads differently: Derge, no. 7, pa 175a3~7. bcom ldan 'das kyis bka' stsal pa l "de ste chung ngu bshig ste chen por byed nus na gnang gis byos shig l de la the tshom du ma byed cig" l mchod rten dang gdugs rnyings shing zhig ba yang de bzhin no ll bcom ldan 'das kyis "chos shig" ces bka' stsal pa dang l gzhon zhig gis gdugs phab nas slar ma bsgrubs kyi bar du dus 'das pa dang l bcom ldan 'das kyis bka' stsal pa l "rjes ma ma zin gyi bar du snga ma dbab par ma byed cig" l de bzhin du sku gzugs 'jim pa la byas pa dag rnyings nas l dge slong dag the tshom skyes nas ma byas pa dang l bcom ldan 'das kyis bka' stsal pa l "de dang 'dra ba'am l de las lhag par ni byos shig l chung ngu ni ma yin no" ll de bzhin du ri mor bris pa dag kyang ri mo byed pa dang l dge slong dag the tshom skyes nas ri mor ma bris nas ll bcom ldan 'das kyis bka' stsal pa l "byid na de nyid kyi rgyud slar bris shig" l de bzhin du sangs rgyas kyi bka'i glegs bam dag byid par gyur nas l dge slong dag gis the tshom skyes nas ma bris pa dang l bcom ldan 'das kyi bka' stsal pa l "byid na sangs rgyas kyi bka' slar bris shig l de la the tshom du ma byed cig" l. Cf. Kishino 2016: 244.

<sup>1</sup> 塼: v.l. 素. <sup>2</sup> 營: 瑩.

<sup>1</sup>The summarising verse of the ninth section:

Around the *stūpa*,

the traces of the Sage should be depicted in details. ...

At that time, the householder, Anāthapiṇḍada requested the Buddha: “I want to decorate the *stūpa* for the Tathāgata’s hair and nails. If the Buddha would allow, I shall exercise the supervision of the construction.” The Buddha said to the householder: “You should do as you wish.” The householder did not know how to do this. The Buddha said: “(Depictions of) the traces of the Sage, (namely) starting from Tuṣita Heaven, his rebirth in Jambu(dvīpa), his guiding and teaching sentient beings, up to his (*pari*)*nirvāṇa* and previous lives should be made, as you wish.”

第九子攝頌曰

率觀波圍繞

廣陳諸聖迹 ...

爾時，給孤獨長者請世尊

曰：“我於如來髮爪率觀波處欲爲莊嚴。若佛聽者，我當營造。”佛告長者：“隨意應作。”長者不知云何而作。佛言：“始從觀史多天，下生瞻部，化導有情乃至涅槃、本生聖跡隨意應作。”

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<sup>1</sup> The Tibetan version (*’Dul ba gzhung bla ma*; \**Vinaya-Uttaragrantha*.) has a different content. Anāthapiṇḍada asked the Buddha to allow to hold the festival for the *stūpa* for the hair and nails, and the Buddha allowed it: Derge, no. 7, pa 186a5~7. *mdor na g.yog dang dus ston chen po dang / ..... / sangs rgyas bcom ldan ’das mnyan du yod pa’i dze ta’i tshal mgon med zas sbyin gyi kun dga’ ra ba na bzhugs so ll khyim bdag mGon med zas sbyin gyis bcom ldan ’das kyis de steg nag na “bdag gis sen mo dang dbu skra’i mchod rten la dus ston chen po bgyi’o” zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / “de ltar na gnang gis gyis shig.”* Cf. Kishino 2016: 248.

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← = α ← β: the Chinese character (or Sanskrit form) β should be changed to α